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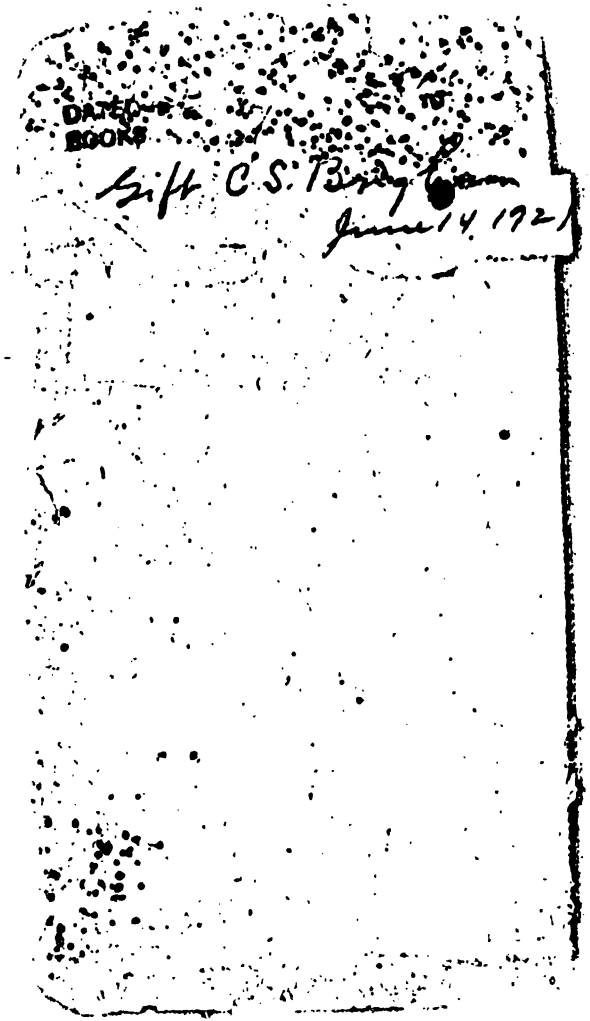

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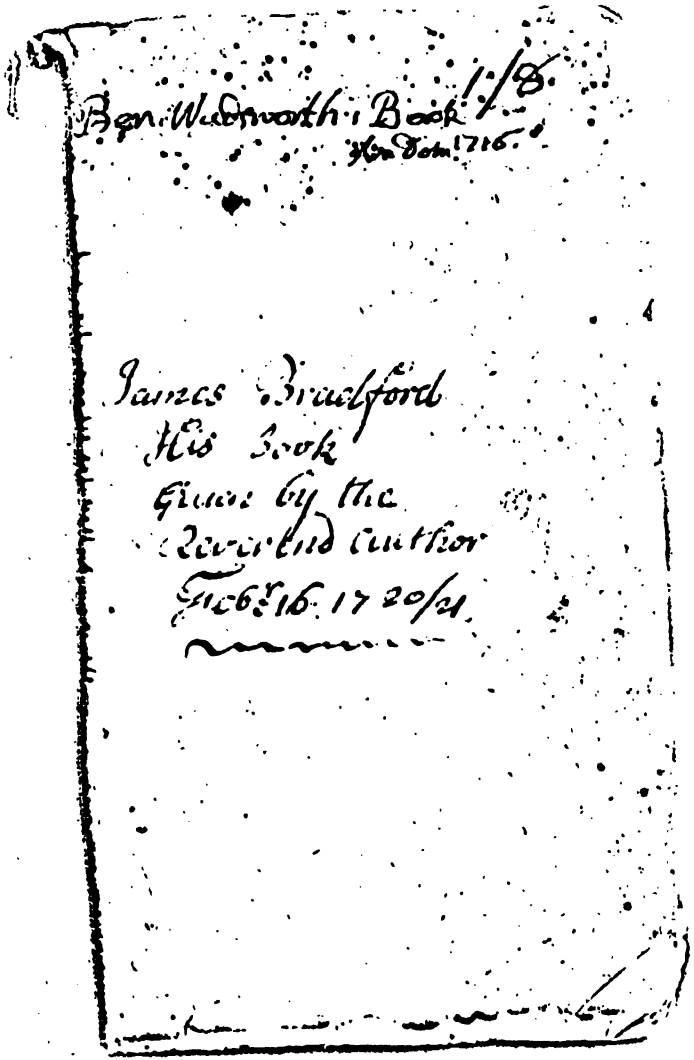

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October 6, 1965

The Well-Ordered FAMILY: OR, Relative DUTIES.

BEING THE

Substance of several SERMONS,

About { Family Prayer. / Duties of *Husbands* & *Wives*. / Duties of *Parents* & *Children*. / Duties of *Masters* & *Servants*.

By Benj. Wadsworth. A.M

Pastor of a Church of CHRIST *in* Boston, N E.

Psal. ci. 2. 7. — *I will walk within my house with a perfect heart.* — *He that worketh deceit, shall not dwell within my house* ——.

Josh. xxiv. 15. *As for me and my house, we will serve the Lord.*

Gen. xviii. 19. — *He* (that is, Abraham) *will command his Children and his household after him, and they shall keep the way of the Lord.*

BOSTON: Printed by *B. Green*, for *Nicholas Buttolph*, at his Shop in Corn-Hill. 1712.

Preface.

GOod Order in any Society, renders it beautiful and lovely. The upholding of Good Order in it, tends to promote the benefit and comfort of all the Members of it. This is true of Families, as well as of other Societies. A Family wherein the true Worship of God, good pious Instruction and Government are upheld, is beautiful in the eyes of God himself; he delights to bless such. He blesseth the Habitation of the Just. Every Christian (every Gospel Minister especially) should do all he can to promote the Glory of God, & the Welfare of those about him; & the well ordering matters in particular Families, tends to promote these things. I believe the Ignorance, Wickedness (& consequent Judgments) that have prevailed, & still are prevailing among us, are not more plainly owing to any one thing, than to the neglect of Family Religion, Instruction & Government; and the reviving of these things, would yield as comfortable a prospect

of our future good, as almoſt any one thing I can think of. My Prayer to God is, that what I have here offered may be Inſtrumental to quicken Perſons to Family Prayer, and to carry themſelves agreeably to the various Capacities they ſuſtain in Families. If what I have written, may promote God's Worſhip, & Good Order, in any one Family of theſe who ſhall Read it; I ſhall not grudge the pains I have taken. But if none ſhould reap benefit by reading theſe my Endeavours, yet I hope I ſhall not repent of this my Eſſay; for (as far as I know my own heart) God's Glory, and the Good of his People, were chiefly aimed at herein. The conſideration that my Life is ſhort and uncertain, makes me the more deſirous, to do ſomething that may be uſeful (if God bleſs it) to the Intereſts of Religion, after I am gone, and ſhall be here no more. I know the things I have here diſcourſed of, are matters of conſtant Obligation; therefore the Inculcating of them, ſhould never be tho't unſeaſonable. That God for Chriſt's ſake would accept theſe my Endeavours, & make them ſucceſsful to promote his Glory, and the good of Souls, is the Prayer of the Unworthy Author.

Benj. Wadſworth.

The

The Well-Ordered FAMILY:

OR,

Relative DUTIES.

1 Cor. VII. 24.

Brethren, Let every man wherein he is called, therein abide with God.

IT ſhould be the Study and Care of Chriſtians to Serve and Pleaſe God, in every Capacity and Relation they ſuſtain; this ſeems to be the plain Senſe and Import of our Text. In the three preceeding Verſes, the Apoſtle ſpeaks more particularly about *Servants.* If any while *Servants*, were call'd and converted to the true Chriſtian Religion, the Apoſtle would not have them be diſcontent with, or uneaſie at, their Servitude. *Art thou called being a Servant, Care not for it?* v. 21. Don't be caſt down at the thoughts of thy Servitude, don't murmur at it, but be

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Brethren, Let every man wherein he is called, therein abide with God.

IT should be the Study and Care of Christians to Serve and Please God, in every Capacity and Relation they sustain; this seems to be the plain Sense and Import of our Text. In the three preceeding Verses, the Apostle speaks more particularly about *Servants.* If any while *Servants*, were call'd and converted to the true Christian Religion, the Apostle would not have them be discontent with, or uneasie at, their Servitude. *Art thou called being a Servant, Care not for it?* v. 21. Don't be cast down at the thoughts of thy Servitude, don't murmur at it, but be

quiet in it. Thus he directs them, though at the same time he grants, that freedom and liberty are rather to be desired than *Servitude*; if a man might have his choice. The Apostle further declares, that there is no difference between *Freemen* and *Servants*; as to *Spiritual* Priviledges or Duties. If a *Servant* to men is a *true Christian*, he is the *Lord's Freeman*; he's free from the guilt and tyranny of Sin, and is an Heir of Eternal Glory. So one that is a *Freeman* (not Servant to any man) if he's a true Christian, he's the *Lord's Servant*; he's as much oblig'd as any else, to obey all the Commands of Christ, v. 24. So that as to Spiritual Priviledges and Duties, there is no difference between *Freemen* and *Servants*. *There is neither Jew nor Greek, Bond nor Free, Male nor Female; for ye are all one in Christ Jesus*, Gal 3. 28. When therefore the Apostle in the 23. v. of our Context says, *ye are bought with a price, be not the Servants of men*; the meaning is not, that Servants should quit the Service of their Masters, but that they should *not serve the lusts nor corruptions of men*. They should not serve nor please men in any thing that's inconsistent with their serving and pleasing of Christ, who has bought them with a price, and whose Servants therefore they are. Inasmuch as Christ has bought them with a price, they are not their own, but should glorifie him with their Bodies and their Spirits which

which are his, 1 Cor 6 20 Having said these things, the Apostle adds in our Text. *Let every man wherein he is called, therein abide with God.* Whether he is a *Freeman*, a *Servant*, or in what *Capacity* or *Relation* soever he is, yet being *called* (being Converted to the true Christian Religion) he ought therein *to abide with God*; that is, he should please and serve God, act as becomes a Christian, in that Condition or Relation which Providence has plac'd him in. We might note by the way, that *the Christian Religion does not dissolve or destroy, those various Relations or Capacities, which are common among men.* It does not dissolve the Relation between Husbands and Wives, Parents and Children, Masters and Servants, Rulers and Subjects: It is so far from dissolving, that it rather confirms those Relations, and the Duties thence arising. It teaches the Duties of those Relations, and presseth the performance of them. Social Duties and Comforts, are not hindred but furthered by Christianity. The more practical Christianity prevails in any Society, so much the better Relative Duties will be performed, & so much the more Relative Comforts will be promoted. But passing this Note, the *Doctrine* to be insisted on from the words, is this,

DOCT.

DOCTRINE.

Christians should endeavour to Please and Glorifie God, in whatsoever Capacity or Relation they Sustain.

Under this Doctrine, my design is (by God's help) to say something about *Relative Duties*, particularly in *Families*. I shall therefore endeavour, to speak as briefly and plainly as I can, about. (1) *Family Prayer.* (2) *The Duties of Husbands and Wives* (3) *The Duties of Parents and Children* (4) *The Duties of Masters and Servants.* Therefore according to this Method, something is to be said.

I. *About Family Prayer.* Now here I shall endeavour: (1.) *To show that Family Prayer is a Duty.* (2.) *To answer some Objections, that are too apt to be made against this Duty.* (3) *To add something by way of Use.* We are therefore,

1. *To show that Family Prayer is a Duty.* Indeed, all particular persons, should maintain a constant practice of *Secret Prayer.* They should enter into their Closets, and having shut their door, *they should pray to their Father which seeth in secret*, Mat. 6 6. And as particular persons should thus Pray in Secret, so *Families* should Pray to God too. The Families should get together Morning and Evening, and when together, the Head of the Family

mily should Pray to God with them, and for them. That 'tis the Duty of Christians thus to do, seems evident.

1. *From the very light of Nature.* That there is a God, that his Providence governs the World which he has made; that Providence bestows Benefits, & inflicts Evils; are things evident from the Light of Nature: therefore this God should be Prayed to and Served. God's Providence governs the Affairs of *Societies*, as well as of *Particular Persons*; therefore *Societies* (of which a *Family* is the first and smallest sort or kind) should acknowledge God, both by way of *Prayer* and *Praise.* A Family should pray to God, for Family Mercies which are needed: and praise him for Family Benefits which are Enjoyed. These things seem very evident from the Light of Nature. And hence the very *Heathen* had, not only publick Temples, Altars and Sacrifices; but also their *Penates* their *Houshold gods* which they were wont to Worship in their Particular Families. It's likely those *Mariners* with whom *Jonah* was in a Storm at Sea, were *Heathen*, or not well instructed in the Knowledge of the true God, for they cried every one *to his god*; yet their hazard continuing, and being equally in eminent danger, they *Joined together in Prayer*, saying, *We* beseech thee, O Lord, *we* beseech thee, let us not perish, *Jonah* 1 5. 14. That *Ships Crew* were of the nature of a *Family* (as every Ships Crew

Crew is) and the very Light of Nature taught them, *jointly and together to pray to God* for needful deliverance.

2. *It has been the practice of the Godly to Pray with their Families.* *Joshua* said, Josh. 24. 15. *As for me and my House we will Serve the Lord.* He was resolv'd, that he and his House, his Family, would Serve and Worship, Pray to, and Obey the only living and true God. This resolution should be imitated, by all Christian Housholders. If there was no Family Prayer in *Adam's* and *Noah's* Family, then for no one knows how long, no Worship was paid to God, but only in secret, which is not probable. We read of *Davids blessing his Household*, 2 Sam. 6 20. He had been worshipping God in Publick with the people; and then besides that, he worship'd God in private with his Family, even by *Family Prayer*; which seems the thing intended by *blessing his Household.* 'Tis said of *Cornelius.* Acts 10 2. *He feared God with all his House.... and prayed always.* Fearing of God, comprehends the *worshipping* of him; he being a devout man, *worship'd God with all his house:* he *pray'd always*; that is, he maintain'd a *constant course* of Prayer. It seems 'twas his usual practice, together with his Family to pray to God. Yea, our Lord Jesus pray'd with his Family. His Disciples, his Apostles, while abiding with him were his *Family*, and he pray'd with them, *Luk* 11. 1. He was

Praying

Praying in a certain place, when he ceased, *One of his Disciples* said to him, *&c.* When he had ended Prayer, one of his Disciples, of his Family (whom he had been praying with) took occasion to say, what there follows; So Luk. 9. 18. *As he was alone praying, his Disciples were with him.* He was praying with his Family, his Disciples; and said to be *alone*, because at that time none but his Disciples were present. Thus 'tis plain, that our Lord *Pray'd* not only *for*, but *with* his *Family*; and we are bid, to *follow his steps*, 1 Pet. 2. 21. *to do as he has done*, Joh. 13. 15. and to *walk as he also walked*, 1 Joh. 2 6. Those therefore who neglect Family Prayer, seem to say by their practice; they won't imitate Christ, they won't follow his Example, nor do as he bids them. Oh! let men consider, how wicked the language of their practice is, when they neglect Family Prayer. Again, That Family Prayer is a Duty, seems evident.

3. *From Scripture Precepts.* Christians are bid, *to pray with all prayer*, and to watch thereunto *with all perseverance.* Eph. 6 18. *All Prayer*, surely comprehends *Family Prayer*, as well as *Secret* and *Publick* Prayer. And they should *persevere* or *hold on* in all *Prayer*; that is, maintain a *constant course* and practice of Family Prayer, as well as of Secret Prayer, and of Publick, at the proper seasons of it. The Apostle says to Christian *Masters*, Col. 4. 2. *Continue in prayer*; in the preceeding verse, he

mov'd

mov'd them to do their *Duty to their Servants*, and then adds, *Continue in Prayer*; it seems to intimate, that *Masters should pray with their Servants* (as well as *with* the rest of their Family) else they could not do all their duty to them. Yea, he says, v. 3. *Praying also for us.* The word here rendred *also*, sometimes signifies *jointly, conjunctly* or *together*, Mat. 13. 29. 'Tis sometimes transl ted, *together*, as Rom. 3 12. 1 Thes. 4. 17 And if 'twere so rendred in this Text, then 'twould run thus, *praying together* (or jointly and conjunctly) *for us.* Husbands and Wives are bid to live quietly and lovingly together, *that their prayers be not hindred*, 1 Pet. 3 7 Family Prayer seems there especially intended, for if there be jarrings and contentions berween Husband and Wife; it's apt to hinder Family Prayer, or at least hinder the right performance of it.

4 *Christian Housholders should promote true Religion in their* Families; *therefore they should Pray with them.* They should promote the true Religion in their Families. They should *Command them to keep the way of the Lord*, Gen. 18. 19. They should bring up their *Children in the nurture and admonition of the Lord*, Eph. 6. 4. They should do all they can, that all in their Families may be truly Religious: Now Family Prayer is very proper, in order to promote true Piety. Oh! Christian Housholder, thou shouldst Pray with thy Family, and by thy Example shouldst teach thy Family,

ily, with what holy fear and reverence, with what brokenness of heart in confessing of sin, with what earnestness & fervency, they should pray to God for Pardon, Grace, Glory, for all benefits, outward or inward which they need. Family Prayer is one method very proper to spread and propagate true Religion; and those who neglect this Duty, seem little or nothing concerned for the Spiritual Good of their Families, or for the maintaining of God's Cause in the World.

5. *The neglect of Family Prayer, exposeth to God's Displeasure* Jer. 10. 25. *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not on thy Name.* On this Text, Mr *Reyner* says,

'Observe how the Prophet couples *Heathen* and the *Families that do not Pray*, together, as being alike. Mr. *Perkins* saith, the Families in which God is not worshipped, are no better than Companies of Atheists; for this is one property of an Atheist *not to call upon God*, Psal 14 4.

Indeed, though that fore-mentioned Text, *Jer.* 10 25. seems more immediately to refer to Heathen Nations; yet in proportion it may well extend to *Particular Families.* Surely, those who would avoid the Out-pourings of Divine Fury on their Families, should pray with their Families. If thou neglectest Family Prayer, thou seemest to lay thy Family open, naked, exposed to Divine Vengeance.

Bruit Creatures, *Hens* and *Birds* will place themselves so, as to keep off the Storms of Heaven from their young ones; but while thou neglectest Family Prayer, thou dost not use all proper means to keep off God's fury from thy Family. But possibly thou will say, God's fury does not overtake thee nor thine, though thou neglectest Family Prayer; thou hast as much health and prosperity, as those that Pray in their Families; therefore thou designest to continue Prayerless. 'Tis easy to reply, thou dost but verify what *Solomon* says, Eccles. 8. 11. *Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.* God does not presently blast and destroy thee, no, he gives thee time and space to repent and reform; but if thou continuest to despise the riches of his goodness & forbearance, thou mayst expect that in his time (which is hastening) he'll pour out his vengeance on thee. Sometimes the Wicked have great Prosperity in this World, but notwithstanding that, if Repentance and Reformation prevent not, they must perish in Hell for ever. Though many more things might be added by way of proof, yet what has been said, plainly shows, that Family Prayer is a Duty, and ought to be attended and practised by Christians. But according to the method propos'd, we proceed,

2. *To answer some Objections too apt to be made against this Duty.* Obj. 1,

Object. 1. *I was never brought up in a Praying Family, therefore I may be allow'd to Live as I was Educated, and to follow the Example set before me.*

Ans. Ill Examples should never be followed, let them be set by whom they will. Exod. 23. 2. *Thou shalt not follow a multitude to do evil.* If those in whose Family thou hast been brought up, had been *Drunkards, Thieves,* prophane Swearers, or the like; would this excuse thee in acting like them? No indeed, neither will their neglect of Family Prayer excuse thee, if thou dost follow their wicked example. *The wages of Sin is Death,* Rom. 6. 23. If thou wouldst not be Damn'd in Hell, for fashion, custom, or company sake; then don't Sin for fashion, custom, or company sake: Don't follow others in sin, if thou wouldst not follow them to misery.

Obj 2. *I am ashamed to pray before others, therefore I neglect to pray with my Family.*

Answ. 'Tis indeed a shame to make such an Objection. We should be ashamed of Sin, and of our selves for Sin; but should not be asham'd of Duty. The Apostle was *not ashamed of the Gospel of Christ,* Rom. 1. 16 Neither should we be asham'd of it, or of any Duty it requires. If *God is not ashamed to be called our God,* Heb. 11. 16. (as he is not, if we sincerely serve him) then surely we should not be ashamed, in and with our Families, to own, acknowledge, and pray to him as such.

To pray in our Families, is no ſhame; to neglect it, is a ſhameful grievous crime. Nay further, let us conſider what our Saviour ſays, Mark 8 38. *Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation; of him alſo ſhall the Son of man be aſhamed, when he cometh in the Glory of his Father, with his Holy Angels.* One would think, if thou hadſt any tolerable ſenſe of Spiritual Things, this Scripture would drive thy ſinful fear of ſhame from thee. To be *aſham'd* of Chriſt and his ways before men, ſeems interpreted to be a *denying* of Chriſt before men; and ſuch *Chriſt will deny* in the Day of Judgment, *Mat.* 10. 33. If thou art aſham'd to own God and Chriſt, by keeping his Commands before men, before a few men, yea, before a few perſons in thine own Family; then Chriſt will be aſham'd of thee before all the world; all men and Angels in the Day of Judgment. He'l then act, as if he was aſham'd of thee, he'l not own thee for his; but rather ſay, 'Thou wouldſt not own 'me in the day of thy life, now I wont own 'thee in the day of thy trial; I know thee 'not, thou art none of mine: thou didſt diſ-'approve of me, and my ways before a few 'men on earth; I now declare that I diſap-'prove of thee and thy ways, even before 'all men and Angels: depart from me thou 'worker of Iniquity, *Luk* 13 27 Oh! Conſider this, ye that forget God, ye that are aſham'd

ham'd of Chriſt, of his ways, of your own uties; leſt he tear you in pieces, and there e none to deliver you; leſt he load you with hame, pain and miſery in Hell, among the Prayerleſs Devils for ever.

Obj. 3 *I have not the gift of Prayer, ſuch a variety of words, and plenty of expreſſions as many have, therefore I don't pray in my Family.*

Anſw. 1. *There's no need of Rhetorical Strains, or florid Expreſſions in Prayer.* Thou doſt not need them, nor does God require them. There's no ſtrain of Humane Rhetorick in thoſe words, which God himſelf puts into our mouths. Hoſ 14 2. *Take away all Iniquity, and receive us graciouſly.* God likes no one's prayer the better, for the ſake of thoſe florid expreſſions which ſome mens fancies are much taken with. Neither is a *great length* in Family Prayer neceſſary; nay, tis ſeldom convenient, leſt it make the Duty weariſome. Our Lord condemns the *Heathen*, for thinking they ſhould be heard for their *much ſpeaking*, Mat. 6 7.

2. *A few plain Petitions from a broken heart, will be very pleaſing to God.* Sincere, ſpiritual, penitential Groans, cloathed with the plaineſt expreſſions, will be pleaſing to God; while the greateſt variety of words, or fineſt oratorical expreſſions, coming from a vain hearted Hypocrite, will be loathſome to him. *The Sacrifices of God, are a broken ſpirit; a broken & contrite heart, O God, thou wilt not deſpiſe*, Pſal.

51. 17 The *Publicans* Prayer, Luk 18 13. *God be merciful to me a Sinner*, was very acceptable unto God. If thou doſt call thy Family together, and with brokenneſs of heart makeſt ſincere confeſſion of Sin, and doſt pray for needful bleſſings, and give thanks for benefits receiv'd (though with the plaineſt expreſſions that can be) God will accept thee thro' Chriſt. This would be ten thouſand times more pleaſing to God, than thy neglecting of Prayer, meerly becauſe thou haſt not thoſe gifts which thou doſt think ſome others have. If we would but ſeriouſly ſtudy our own *wants*, and God's *Promiſes*, this would doubtleſs ſupply us with matter and words for Prayer. If we did but ſeriouſly conſider, that by reaſon of ſin, we and our Families deſerve *Sickneſs*, *Pain*, *Poverty*, *Death*, *Hell*, even all manner of miſery; and did alſo conſider, that *God is nigh to all that call on him in truth*, Pſal 145 18 *That he will regard the prayer of the deſtitute, and not deſpiſe their prayer*, Pſal. 102. 17 Would not this ſupply us with matter and words for Prayer? Yea, doubtleſs it would. If thou waſt in ſome outward danger and diſtreſs, doubtleſs thou couldſt find words to ask for help and relief; and why not then, to ask for Spiritual Bleſſings, which are moſt needed? If thou waſt to pay a *fine* of *five*, *ten*, or *twenty pounds*, for every omiſſion of morning or evening Prayer in thy Family, would not ſuch a penalty make thee

thee careful, not to omit this Duty; Doubtleſs ſuch a penalty, would make thee find words and matter for Prayer; and ſhall not the honour of God, the Spiritual Welfare of thee and thy Family, make thee do as much? *Daniel* was once caſt in the *Lions Den*, for *Praying to God*, Dan. *ch.* 6 But if all ſuch were to be caſt to the *Lions*, who neglect Family Prayer, would not this danger make thee Pray in thy Family? doubtleſs it would. And what, wouldſt thou fear the *rage of Lions*, more than the *outpourings of God's fury*? Is a *Lions Den* ſo terrible, as the pit of Hell? Oh! make no more vain excuſes, that thou haſt not the gift of Prayer; that thou wanteſt words and expreſſions for ſuch a duty. Indeed, thou hadſt better at leaſt for a while, to uſe ſome Godly *Form of Prayer*, expreſſing it with ſincerity of heart, than to neglect that Duty. The *uſing* a Form of Prayer, is not in it ſelf unlawful; though the *impoſing* one ſeems groundleſs. If thou waſt duly affected, with a ſenſe of thine and thy Families wants, and of God's gracious Promiſes, couldſt thou not call thy Family together, and with them addreſs thy ſelf to God after ſome ſuch manner as this?

'O Lord our God, thou art infinitely great and glorious; thou art Holy, but we are ſinful: We are filthy and guilty as we proceed from Fallen *Adam*; our perſonal tranſgreſſions alſo are many and great, we therefore

deſerve

'deserve thy Wrath, and Curse on our Bo-
'dies and Souls, in time and throughout E-
'ternity. We are of our selves unworthy of
'any favour, unable for any duty; but thou
'hast graciously declar'd, that through Jesus
'Christ there's forgiveness with thee, that
'thou mayst be feared; and thou hast bid us
'in every thing, by prayer and supplication
'with thanksgiving, to make known our re-
'quests unto thee; we therefore humbly pray,
'that for Christ's sake thou wouldst pardon all
'our Sins, sanctifie our Souls, strengthen us
'against all our spiritual enemies, supply all
'our outward wants; help us to serve thee
'faithfully, and constantly, and let us be ever
'under thy merciful protection. We offer
'to thee also our humble and hearty praises,
'for all mercies outward and inward, hither-
'to bestow'd upon us; Lord, let thy mercies
'ingage us to love thee; make us faithful in
'Serving of thee, till thou shalt take us to
'Endless Glory in Heaven, through Jesus Christ,
'to whom with God the Father, and God
'the Holy Spirit, be given the Kingdom,
'the Power and Glory, for ever, *Amen.*

Mightest thou not after some such manner as this, pour out thy Petitions to God? Surely if thou wast rightly concern'd for the Spiritual Good of thy self and Family, thou wouldst not want matter and words for Family Prayer.

Obj. 4. *I am so hurried and taken up with much*

much business, that I have no time to Pray with my Family.

Answ. 1. *'Tis a shame thou shouldst make this Objection.* Hast thou time to Eat, Drink, Sleep, to follow thy Outward Affairs; and canst thou spare no time to Pray in? Canst thou find time to receive God's mercies, and none to pray for them, or to give thanks for them? Possibly thou dost spend as much or more time than what's needful for Family Prayer, at the Tavern, in idleness, in needless chatting or diversion. And what, canst thou find time thus to throw away, and none to pray with thy Family in? If thou dost not Pray with thy Family, tis not really because thou hast no time for it, but rather because thou hast no heart for it. If thou art so hurried with business, as not to find time for Family Prayer; thou seemest to be a wicked Worldling, and to have thy heart overcharg'd with the cares of this life, and to be hastening to Endless Misery for thy practical Atheism. If thou canst not find time to serve God, do not think that he'l find time to Save thee.

2. *Thy honest lawful business will not suffer, for thy taking time for Family Prayer,* Thou shouldest *Pray* as well as Work for thy daily Bread. *In all thy ways acknowledge him* (that is God) *and he shall direct thy paths,* Prov. 3 6. 'Tis God alone can prosper thee in thy lawful Business; *Diligence* without *God's Blessing*, cannot make any rich, *Prov.* 10 4. 22. Wouldst

thou

thou prosper in thy Lawful Occasions? Then *pray* for it. *In every thing make known thy request by prayer*, Phil. 4 6. Don't enter on thy daily business, without asking God's smiles & blessing. He can do more for thee in an hour or a minute, than all thy own cunning and labour can, in an whole day or much longer time. Wilt thou not spend a short time for Family Worship, but hurry hastily into thy business? Alas, God can by a thousand unthought of Accidents, clog and frustrate thy indeavours, for many hours & days together. Tis of the Lord, that men labour in the fire, and weary themselves for very vanity, *Hab.* 6. 2 13. Or if thou art *Prayerless* and yet *prosperous*; tis fit to consider, whether thou art not one of those fools whom prosperity destroyeth.

Mr. *Reyner* says,

'Mark what I say, Cursed is that Gain, 'Pleasure or Honour, that is gotten with neg-'lect of Duties to God in Families.

Mr. *Flavel* says,

'Take it for a clear truth, that which is not '*prefaced* with *Prayer*, will be followed with 'trouble.

The *Turks* will *pray* (as tis storied of them) *five times a day, let their business be never so urgent.* Writers say, that the *Brachmans* among the *Indians*, and the *Magies* among the *Persians*, never began any thing without praying unto God. The Lessons of *Pythagoras* and *Plato*, began and ended with *Prayer*. Oh! how will such *Heathen* rise up in Judgment against those *Christians*, who neglect *Family-prayer*, pretending *they have not time for it?* Oh Christian, consider, Mat. 6 33 *Seek first the Kingdom of God and his righteousness, and all these things shall be added.* Therefore don't say, you have no time. Do you think this Objection will excuse you, in the Day of Judgment? Surely it wont, therefore you should not allow it now.

Having thus answered these Objections, we are now:

3 *To add something by way of Use.* What we have heard may show us:

1. *That the neglect of Family-prayer is a great sin.* Many Heathen may rise in Judgment, to condemn Christians that neglect this Duty. Indeed those who neglect this Duty of Family Prayer, seem to have but little regard to the Glory of God, to the good of their own Souls, or the Souls of their Families, or to the maintaining and propagating Religion in the World.

2. *Those who have neglected this Duty, should Repent and Reform.* They should heartily & bitterly bewail, their so long neglect of this great Duty; and should for the future set about it, and maintain the constant practice of it. Maintain Family Prayer, if you would escape Gods Judgments, and obtain his Blessings. Yea, make a daily practice also,

also, of Reading some portion of the Scriptures, the Holy Word of God in your Families. So *Ship-masters* also, should call their Company together (being as it were their Family) & pray with them; they sin greatly if they neglect it.

3 *Those are blame worthy, who though they pray with their Families, yet they do it but seldom.* It may be some will Pray in their Families, but 'tis only on *Saturday Evenings*, or on *Lords-days*; they wont spare time for this Duty at other Seasons; but alas, they sin grievously. Their Families need God's mercies *every day*, therefore they should *daily pray* for them. Give us *this day* our *daily bread*, Mat. 6. 11. They *daily receive* mercies, & therefore should *daily give thanks* for them. It may be others will Pray with their Families, but not more than *once* a day; it may be they pray only in the *Evening*, they wont spare so much time from Worldly Business, as to pray to God in the *Morning*: Such are wicked Worldlings indeed. The Jews were wont to sacrifice to God, *every morning and evening*, Numb 28 3, 4. So Christians should offer the *Sacrifice of Family Prayer and Praise*, *every morning and every evening*. How reasonable and becoming is it, in the morning to bless God for the mercies of the night past, and to ask his needful favours for the ensuing day? And so in the evening, to bless God for the mercies of the day past, and to ask his protection and favour

them in the ensuing night? When the Apostle says to *Masters of Families*, Col. 4 2 *Continue* in Prayer; it's probable he alludes to the *continual* Burnt-offering, that was offered *every morning*, and *every evening*. The same Apostle says, 2 *Tim.* 1 3. I thank God, whom I serve *from my Fore fathers* with pure Conscience, that without ceasing I have remembrance of thee in my prayers *night and day*. In this place, *night and day* seem to signifie *evening and morning*; so often he us'd to pray, and that according to the practice of his *Fore-fathers*, even of the *godly Jews in former Generations*. Psal 92 1 2. *It is a good thing to give thanks to the Lord*....to shew forth thy loving kindness *in the morning*, and thy faithfulness *every night*. Family Prayer should not be omitted, neither morning nor evening; if therefore the *Master* of the Family be necessarily absent, then the *Mistress* or some other person, should supply his place, as to this Duty of Family Worship.

4 *Family Prayer should be perform'd in due season.* We should indeavour that *all the Family be together* to join in God's Holy Worship. And therefore ordinarily (if it may be) Family Prayer should be attended, *before* any go abroad to their Day Labour; and before their minds begin to be hurried with Worldly Business, that so with the more sedateness of Spirit they may Worship God. In the Evening also Prayer should be attended, before

own people, and thy fathers house. Rebekah l
her *Fathers House*, to go and dwell with
Isaac, whom she had consented to have
her *Husband*, Gen. *ch.* 24. *Rachel* and *Le*
left their Native Country and Fathers hou
to go and dwell with their *Husband*, whe
God's Providence call'd him to be, *Gen.* 3
ch. The Duties of Husband and Wife o
to another, oblige them to dwell togeth
as much as may be! *To avoid fornication, l*
every man have his own wife; and let eve
woman have her own husband. Let the Husba
render unto the wife due benevolence, and lik
wife also the wife to the husband. The wi
hath not power of her own body, but the hu
band; and likewise also the husband hath n
power of his own Body, but the wife: Defra
not one the other—that Satan tempt you not fo
your incontinency, 1 Cor. 7. 2---5. See als
Prov 5 15---20 Thus 'tis plain from Scrip
ture, that Husband and Wife ought to dwe
together; if therefore they quarrel, and s
live separate from each other, then they s
very greatly, they act quite contrary to God
plain commands. If any have thus done, the
ought heartily to repent of it, and fly to th
Blood of Jesus for pardon.

2. *They should have a very great and tend*
love and affection to one another. This
plainly commanded by God. Eph 5 25. *Hu*
bands love your wives, even as Christ also lov
the Church. That is, with a gre
constan

constant, operative love. So v. 28 *so ought men to love their wives as their own selves, he that loveth his wife, loveth himself.* Col 3. 19 *Husbands love your wives, and be not bitter against them.* So *Wives* are required to *love their Husbands*, Tit 2.4. This duty of love is mutual, it should be perform'd by each, to each of them. They should endeavour to have their affections really, cordially and closely knit, to each other. If therefore the *Husband* is *bitter against his wife*, beating or striking of her (as some vile wretches do) or in any unkind carriage, ill language, hard words, morose, pevish, surly behaviour; nay, if he is not kind, loving, tender in his words and carriage to her; he then shames his profession of Christianity, he breaks the Divine Law, he dishonours God and himself too, by this ill behaviour. The same is true of the *Wife* too. If she strikes her Husband (as some shameless, impudent wretches will) if she's unkind in her carriage, give ill language, is sullen, pouty, so cross that she'l scarce eat or speak sometimes; nay if she neglects to manifest real love and kindness, in her words or carriage either; she's then a shame to her profession of Christianity, she dishonours and provokes the glorious God, tramples his Authority under her feet; she not only affronts her Husband, but also God her Maker, Lawgiver and Judge, by this her wicked behaviour. The indisputable Authority, the plain Com-

mand of the Great God, requires Husbands and Wives, to have and manifeſt very great affection, love and kindneſs to one another. They ſhould (out of Conſcience to God) ſtudy and ſtrive to render each others life, eaſy, quiet and comfortable; to pleaſe, gratifie and oblige one another, as far as lawfully they can. When therefore they contend, quarrel, diſagree, then they do the Devils work, he's pleas'd at it, glad of it. But ſuch contention provokes God, it diſhonours him; It's a *vile example* before Inferiours in the Family; it tends to prevent *Family Prayer*. The Apoſtle urgeth to a kind carriage between Husband and Wife, for this reaſon among others, *that their prayers be not hindred*, 1 Pet 3 7. Contention between theſe Relatives, tends to obſtruct almoſt all *Duties* and *Comforts* too; is a very extenſive miſchief, and draws innumerable ſins and ſorrows after it. Kind or unkind carriage between Husband and Wife, often renders this Relation the *moſt comfortable* or *moſt miſerable*, of any in the World. The Ebrahon at their *Marriage Feſtivals*, were wont to take the Gall out of the Beaſt to be ſacrificed; intimating that there ſhould be no *bitterneſs in that Relation*. They ſhould be ſo mutually kind and loving, as to delight in each others company: if the contrary prevails, many miſchiefs enſue. Though they ſhould *love* one another as has been ſaid, yet let this caution be minded, that they dote love

ve inordinately, becauſe death will ſoon part them. *It remaineth, that they that have Wives be as though they had none*, 1 Cor 7 29.

2. *They ſhould be chaſt, and faithful to one another.* The Seventh Commandment requires this, *Exod* 20 14. *Thou ſhalt not commit Adultery.* So the Apoſtle tells us, the man muſt have *his own wife*, and the Woman *her own Husband*, 1 Cor 7 2. They muſt have nothing to do with any but their *own*, Prov. 5. 18,...20. *Rejoyce with the wife of thy youth,...let her Breaſts ſatisfie thee at all times, and be thou raviſh'd always with her love. And why wilt thou my Son, be raviſh'd with a ſtrange woman, and imbrace the boſome of a ſtranger?* 1 Theſ. 4 3, 4. *This is the will of God, even your Sanctification, that ye ſhould abſtain from fornication: that every one of you, ſhould know how to poſſeſs his veſſel in ſanctification and honour*, As for Chriſtians, their Bodies as well as Souls belong to Chriſt, and that by ſpecial dedication *Rom.* 12 1. Tis therefore a moſt vile aggravated wickedneſs in thoſe that call themſelves Chriſtians (tis bad in any, but worſe in them) to commit *fornication* or *adultery*. 1 Cor 6 15. *Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.* There's a ſolemn Covenant between *Husband & Wife*, God is witneſs of it, and obſerves when any treacherouſly break it, *Mal* 2. 14. And he himſelf will avenge ſuch wickedneſs (if ſpeedy, hearty

hearty repentance and reformation prevent not) though possibly tis committed so secretly, that men cannot punish it. Heb 13 4 *Marriage is honourable in all, and the bed undefiled; but Whoremongers and Adulterers God will Judge.* Tis the Undefiled Bed that is honourable; but God will Judge those that defile the Marriage Bed, that break the Marriage Covenant. *Adulterers* are to be *kept out of Heaven*, 1 Cor 6 9, 10. and *turned into the lake that burns with fire and brimstone*, Rev 21.8. Their *burning lusts*, are preparing them for a *burning Hell*. Let these things be seriously consider'd, to prevent all manner of Uncleanness, Fornication, Adultery. The Husband and Wife.

4. *Should be helpful to each other*, Gen. 2. 28. The Lord said, it is not good that the man should be alone, I will make him *an help meet for him*. The Wife should be a meet help to her Husband; he also should do what he can, to help forward her good and comfort. They should do one another all the good they can.

1. *As to Outward Things.* If the one is sick, pained, troubled, distressed; the other should manifest care, tenderness, pity, compassion, & afford all possible relief and succour. Kind *Elkanah*, spake with tenderness and compassion to his Wife under her sorrows and troubles. 1 Sam. 1. 8. *Why weepest thou? why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten Sons?* Husband & Wife should bear one anothers burthens, sympathize

thize with each other in trouble; affording to each other all the comfort they can. They should likewise unite their prudent counsels and endeavours, comfortably to maintain themselves, and the Family under their joint care. *He that provides not for his own, especially them of his own house; he hath denied the faith, and is worse than an Infidel*, 1 Tim. 5 8. *Jacob* took care for to provide for his own house, *Gen.* 30 30. Tis said of the Husband with respect to his Wife. *Exod.* 21. 10. *Her food, her raiment, and her duty of Marriage; shall he not diminish.* The Husband should indeavour, that his Wife may have Food and Raiment suitable for her. He should contrive prudently, and work diligently, that his Family, and his Wife particularly, may be well provided for. The Wife also in her place should do what she can, that they may have a comfortable support. The Apostle requires, *that wives be faithful in all things*, 1 Tim 3. 11. *keepers at home*, Tit 2. 5. and *that they guide the house* (manage matters well within-doors) *give none occasion to the adversary to speak reproachfully*: he condemns those that are Idle, wandring from house to house, and not idle only, but tatlers also, and busie bodies, speaking things which they ought not, 1 *Tim.* 5. 13, 14. When Women go idling and tatling abroad, neglecting their houshold affairs; the Apostle says, they give occasion to the adversary to speak reproachfully.

fully. They expose the profession of Christianity to reproach, by their idleness, as well as by their being tatlers and busie bodies; therefore diligence in business is part of the Wives duty, as well as the Husbands. *Prov.* 14. 1. *Every wise woman buildeth her house*; but *the foolish plucketh it down with her hands.* Tis said of the Vertuous Woman, *The heart of her Husband doth safely trust in her, so that he shall have no need of spoil; she will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands; she riseth early while it is yet night, and giveth meat to her household, and a portion to her maidens; she considereth a field and buyeth it, and with the fruit of her hands she planteth a Vineyard, she layeth her hands to the spindle, and her hands hold the distaff,* Prov. 31. 11, 12, &c. These things that have been mention'd show. that Sloth & Idleness either in Husband or Wife, are sinful and shameful; therefore they should avoid the same, and diligently endeavour to do all the good they can to each other (as well as to their whole Family) even as to Outward Things. They should be helpful to each other.

2. *As to Spiritual Things.* They can't show greater love or kindness, than by prudently, earnestly, diligently indeavouring each others spiritual everlasting welfare. Therefore if one of them seems to have little or no regard to Religion; the other should by serious counsels,

sels, and a godly example, indeavour to win him or her over to the saving knowledge and practice of the truth. *What knowest thou O Wife, whether thou shalt save thy Husband? Or what knowest thou O Man, whether thou shalt save thy Wife,* 1 Cor 7 16 *Likewise ye wives be in subjection to your own Husbands, that if any obey not the word; they may also without the word,* be *won* by *the conversation of the* wives, 1 *Pet* 3. 1. By Husbands that obey not the word, it's likely are here meant *Heathen, Infidels,* those who did not own and profess the true Christian Religion; and the Wives of such being Converted to Christianity, were to strive by a pious, godly behaviour, to win their Husbands to the true Religion also. Surely then, if Husbands that call themselves Christians, are vain, wicked, ungodly; their pious Wives (if such they have) should by a meek winning Conversation, indeavour their spiritual & eternal Good. Husbands also that are pious, should indeavour the like, as to the spiritual everlasting Welfare of their Wives. Art thou willing O man, that the Wife of thy bosome should perish in Hell for ever? Art thou willing O Woman, that thy Husband should perish in Hell for ever? If not, then by prudent counsels, cautions, exhortations, and a winning, obliging heavenly carriage, indeavour to further each other in those ways of Holiness, which lead to Eternal Glory. Indeavour to live, *as heirs together of the Grace*

of

of life, 1 Pet. 3 7. You ſhould join your hearts, heads, hands, your counſels and indeavours together; to promote the outward, but eſpecially the ſpiritual welfare of one another, and of the whole Family under your care. You ſhould diligently indeavour to be mutual Helps and Bleſſings. Husband and Wife,

1 Should be patient one towards another. If Husband and Wife are both truly pious, yet neither of them is perfectly holy. It may be through Satans Temptations, and their own Corruptions, ſuch words and actions may ſometimes happen, as may be diſpleaſing and offenſive to each other: now in ſuch Caſes, a patient forgiving, forbearing ſpirit, is very needful. Tis the duty of Chriſtians in general, with all lowlineſs, meekneſs and long ſuffering, to forbear one another in love. *Let* bitterneſs *and wrath, and anger, and clamour,* *and* evil *ſpeaking* be *put away from you, with all malice: and* be *ye kind one to another, tender-hearted,* forgiving *one another,* even *as God for Chriſt's ſake hath* forgiven *you,* Eph. 4. 31,32. *Col* 3 12,13. Much more then is it the duty of Husband and Wife, to be of a patient, forbearing, forgiving ſpirit to one another; for God has made them *one fleſh.* You therefore that are Husbands & Wives, dont aggravate each others faults; dont aggravate every error or miſtake, every wrong or haſty word, every wry ſtep, as though it were a wilful deſigned into

intollerable crime; for this would ſoon break all to pieces: but rather put the beſt conſtructions on things they'l bear, and bear with and forgive one anothers failings: dont let every indiſcreet word and action, make a flame, breach or broil between you. If you have any regard to the Glory of God, to the Honour of our dear Lord Jeſus, then carefully avoid ſtrife and contention; live and love as God commands you: You are *one fleſh* by his Law, live as becomes ſuch. If a man's head, hand, foot is uneaſy or pained, he is not for beating it, or cutting it off, but uſeth means for it's eaſe and recovery. So if ſome uncomfortable things happen between you, dont let them ſet you on ſcolding, quarrelling, fighting; don't let them make you croſs, ſullen, humourſome, to get pouting alone, not to ſpeak or be ſpoken to; don't let them make you live ſeparately, nor lodge ſeparately neither: for if it once comes to this, Satan has got a great advantage againſt you, and tis to be fear'd he'l get a greater. Impreſs an awful ſenſe of God's Authority, and of his Eye, on your Conſciences; and dont dare to live quarrelling or contending. If therefore any ſtrife happens between you at any time (which indeed never ſhould) let the matter be finiſh'd and made up in love as ſoon as poſſible. Oh be of a patient, forbearing, forgiving ſpirit to all perſons, but eſpecially to one another. Husband & Wife,

6 *Should honour one another.* Tho' Husband and Wife are *one flesh*, yet *the Head of the woman is the man*, 1 Cor 11. 3. The Husband being the Head, the chief respect and honour is to be put on him. Eph 5 33 *Let the Wife see she reverence her Husband.* God here requires, that the Wife should reverence and honour her Husband: *Sarah* honour'd her Husband, and call'd him *Lord*, Gen. 18 12. The Apostle mentions this *in her praise*, and for the *imitation of others*, saying, 1 Pet. 3 6. *Whose daughters ye are as long as ye do well.* Both in *words* and *actions*, Wives should honour and reverence their Husbands. The Vertuous *Shunamite* shewed respect in *speaking* to her Husband, 2 *King* 4 22. Send me, I *pray thee*, one of the Young men, *&c.* She did not speak in an imperious, commanding, domineering way; but in a courteous, obliging, respectful manner. *In her tongue was the law of kindness*, Prov 31 26. The very *Heathen* did conclude and establish it as a Law, (and a just one too) *that all the Wives should give their Husbands honour, both to great and small*; and their despising or contemning their Husbands, was justly reckon'd a great evil, *Esth.* 1. 17.—20 And as Wives should honour and reverence their Husbands; so Husband should put respect upon their Wives too, *Giving honour to the Wife as to the weaker vessel*, 1 Pet. 3 7. Though the *Wife* is the *weaker vessel*, yet *honour* is to be put upon her in her Inferiour Station. 'Tis said of the Vertuous Woman. *Prov* 31 28 *Her Children rise up and call her blessed; her Husband also, and he praiseth her.* 'Tis plain indeed, that Husband and Wife should put respect and honour on each other; though the Husband is ever to be esteem'd the Superiour, the Head, and to be reverenc'd and obey'd as such. Though they should by no means allow or approve of what is sinful in one another; yet they should not needlessly expose each others failings, indiscreet words or actions, but rather cover them with a mantle of love: they should be tender of each others credit and reputation. It's bad, when there's strife and discord between Husband and Wife; but very bad indeed, if this strife comes to be blaz'd and nois'd among the Neighbourhood. That which reflects shame and dishonour on one in this Relation, commonly does more or less on both of them, for both are one. They should not despise, but respect and honour each other.

7 *The Husband's Government ought to be gentle and easy, and the Wifes Obedience ready and chearful.* The Husband is call'd the *Head of the Woman*, 1 Cor. 11. 3. It belongs to the *Head*, to rule and govern. The very *Heathen* establish'd it as a *Law* (and a just one too) *that every man should bear rule in his own house*, Esth. 1. 22. Yea, the Word of God plainly requires that a man should *rule well his own house*,

house, 1 Tim. 3. 4 Wives are part of the House and Family, and ought to be under the Husbands Government: they should *Obey their own Husbands*, Tit. 2 5. Though the Husband is to rule his Family and his Wife, yet his Government of his Wife should not be with rigour, haughtiness, harshness severity; but with the greatest love, gentleness, kindness, tenderness that may be. Though he governs her, he must not treat her as a Servant, but as his *own flesh*: he must love her as himself, *Eph* 5. 33. He should make his government of her, as easie and gentle as possible; and strive more to be lov'd than fear'd; though neither is to be excluded. On the other hand, Wives ought readily and chearfully to obey their Husbands. Col 3 18. *Wives submit your selves to your own Husbands.... be in subjection to them*, 1 Pet. 3. 1. Though the Husband and Wife are *one flesh*, yet the Husband is the *Head*, and the Wife is required to obey him, and that by God's plain Command: *She may not usurp authority over the man*, 1 Tim. 2. 12. but must *obey him in all things*. Eph 5 24. that is, in all lawful things. Having thus shewed from the Word of God, how Husbands and Wives should carry it to one another, we may proceed to draw a few Inferences from these things, viz.

1. *Those Husbands are much to blame, who dont carry it lovingly and kindly to their Wives.* O man, if thy Wife be not so young, beauti-

ful, healthy, well-temper'd and qualify'd as thou couldst wish; if she brought not so much Estate to thee, or cannot do so much for thee, as some other women brought to or have done for their Husbands; nay, if she does not carry it so well to thee as she should; yet she is thy Wife, and *the Great God Commands thee to love her*, not to be bitter, but kind to her. What can be more plain and expres than that? Eph 5 33. *Let every one of you in particular, so love his Wife even as himself.* How vile then are those, who dont love their Wives, can't abide to be with them, loath their Company, hate them, call them vile names, curse them, reproach, defame and belie them; beat and strike them; will fume, vex, fret, fling and threaten as though they would rend all to pieces before them; so that their Wives can scarce ever have a quiet hour with them? Such Husbands carry it more like bruits, than what becomes men: they deserve sharp reproof, and severe punishment too. O man, it may be thou art idle, lazy, dost take no care to provide Necessaries for thy Wife and Family; but instead of this, dost take to Tipling, Gaming, Ill Company, dost carry out very late and unseasonably, and then comest home drunk, vomiting, or raging like a furious beast; if tis so, thou art exceeding vile and wicked. But possibly thou dost not run this great length of wickedness, yet if thou dost

purposely grieve and vex thy Wife, twit her of any deformities, or unwilful infirmities, twit her of her mean Parentage, mean or vicious Relations, dost twit her of her Poverty when she came to thee, of her mean abilities of body or mind; or if thou at any time strivest purposely to displease, fret or provoke her, then thou art base, vile and wicked in so doing: For herein thou dost not only abuse a Woman, a Creature, part of thy self; but thou dost affront and provoke the Great God, in trampling his Holy Laws under thy feet. He's a witness of thy base carriage to thy Wife, and will reckon with thee for it, *Mal.* 2. 14 Nay, if thou dost not diligently indeavour, to provide suitably for thy Wife, if thou dost not manifest tender love to, and care for her, striving to render her life quiet and comfortable; even thy omission in these things, is highly criminal and provoking to God, tis contrary to his plain Commands.

2. *Those Wives are much to blame, who dont carry it lovingly and obediently to their own Husbands.* O Woman, if thy Husband be not so young, beautiful, healthy, so well temper'd and qualified as thou couldst wish; if he has not such abilities, riches, honours, as some others have; if he does not carry it so well as he should; yet he's thy Husband, and the Great God Commands thee to love, honour and obey him. Yea, though possibly,

possibly thou hast greater abilities of mind than he has, wast of some high birth, and he of a more mean Extract, or didst bring more Estate at Marriage than he did; yet since he is thy Husband, God has made him thy Head, and set him above thee, and made it thy duty to love and reverence him. If therefore thou dost hate or despise him, revile or dishonour him, or disobey his lawful Commands; if thou dost usurp authority over him, much more if thou dost lift up thy hand to strike him (as some shameless wretches will) then thou dost shamefully transgress the plain Commands of the Great God: thou dost trample his Authority under thy feet. Nay, if thou dost twit thy Husband of his mean birth, abilities, Estate, Relations (if they are mean) if thou dost by being cross, pouty, sullen, humoursome, put the Family out of order, and so grieve and displease thy Husband; if thou dost so vex, fret, contend, that he can scarce have any quiet in the house, or comfort in thy Company; then thou sinnest very greatly indeed. If thou art proud and haughty, and aspirest to spend more, or live higher, than thy Husbands Incomes will allow of; and so causest contention in the Family, this is a very great crime in thee: For the man to labour and toil hard, to venture Estate and Person too, to get money; and for the Woman foolishly and prodigally to spend what's thus gotten, is very blame

worthy

worthy indeed, Thou shouldst be a meet help to thy Husband, but if thou dost carry thy self like a spend-thrift, like a fret & scold; thou art rather a cross and tryal to him. *It is better to dwell in the corner of the house top, than with a brawling woman in a wide house: It is better to dwell in a wilderness, than with a contentious and angry woman,* Prov. 21 9 19 *The contentions of a wife, are a continual dropping,* Prov. 19 13. *A continual dropping in a very rainy day, and a contentious woman are alike,* Prov. 27. 15. O Woman, great is thy wickedness, if thou dost so carry thy self as to deserve such a Character as this: If thou dost carry it basely and wickedly to thy Husband, thou dost not only abuse man, but thou dost affront God himself, in trampling on his Holy Commands. It may be thy discontent, fretting, scolding, quarrelling, makes thy Husband weary of the house, he can't abide to be at home, he has no quiet nor peace there; this makes him idle away his time, get into bad company, stay out late at nights, take to Tipling, Gaming, and other ill practices; which tend to bring shame, poverty, misery on him, on thy self and Family. Has not thy ill undutiful carriage, been a great occasion of thy Husband's naughtiness? If it has, though this wont excuse him, yet it greatly condemns thee.

3. *Husbands and Wives should humble themselves before God, for their short comings in Duty to*

to each other. Though they owe duty to one another, yet tis God's Law that declares and prescribes what that duty is; when therefore they fail in duty, they not only wrong each other, but they provoke God by breaking his Law; and therefore should be humble before him for it. And who is there that does not fall short of Duty, even in every Relation and Capacity which he sustains? If those of us who are (or have been) in a Married State, do examine our own hearts, affections, actions, doubtless we shall find we have fallen far short of those Duties, which this Relation requires. Have we done what we could, to render each others life quiet and comfortable; especially to further each other in the ways of true Holiness? Have we liv'd as *heirs together of the grace of Life*? So far as we have fallen short of these things, we have sinned, and should be humbled for it; and should pray that God would help us to carry it aright for the future, in every Relation we sustain.

4. *Those sin greatly, who strive to make or maintain any breach or contention between Husband and Wife.* Since the Union between these Relatives is so near, and so much mutual love and kindness incumbent on them; it must needs be a great crime for any to make or maintain discord between them. Those who would set Husband or Wife at variance, or keep them so; are doing the Devils

Devils work, they're ſerving his intereſt. We ſhould be ſo far from making or continuing any difference between theſe Relations; that if any ſuch difference there be, we ſhould do all that's proper for us for the finiſhing and compoſing of it,

5. *The Duties of the Married Eſtate, ſhould be duely conſider'd by Perſons before they enter into that Relation.* Marriage is one of the weighteſt actions of a perſon's life, and as the Yoke fellow is ſuitable or unſuitable, ſo that Condition is like to be very comfortable or uncomfortable: Yet many enter into the Married State, very raſhly and inconſiderately; they are frequently acted by fooliſh or ill principles, and often ſmart for it afterwards. If therefore perſons would act properly in ſo great an affair, ſome regard ſhould be had to the Age of the Relative ſought after, a regardleſneſs of this, often brings inconveniencies. There ſhould more regard be alſo had, to the inward qualifications and worth of the perſon; than to any Riches poſſeſſed by the perſon. Many make Riches their great aim in this weighty affair (and poſſibly their chief aim, which is very ſinful) and they often in one ſenſe or other pay dear for what they have, and it may be are great loſers too. None ſhould Marry to ſuch or ſuch for the ſake of Riches, Honours, Friends or any other conſideration wharſoever, unleſs they can have a *real cordial love to them*; for God

God ſtrictly commands *mutual love* in this Relation. Chief regard ſhould be had to the *Vertue and Piety* of the perſon, that both may live as *heirs together of the grace of life*. Chriſtians ſhould marry *only in the Lord*, 1 Cor. 7. 39 that is, to none but Chriſtians, not to thoſe of any other Religion. *Be ye not unequally yoked together with Unbelievers*, 2 Cor. 6. 14 Tis only the bleſſing of God, that can give reſt, quiet and comfort in a Married State; but God's bleſſing is not promis'd to the Beautiful, Rich, or thoſe of High Birth as ſuch, but to the Vertuous and Gracious, to thoſe that *truſt in him*, Jer. 17 7. *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed*, Prov. 31 30 *The price of a vertuous woman, is above Rubies*: v. 10. *As a Jewel of gold in a Swines ſnout, ſo is a fair woman which is without diſcretion*, Prov. 11 22. So that Vertue and Piety are rather to be ſought for, in an Husband or Wife, than Beauty or Riches; I ſay, rather to be ſought for, not but that Beauty is deſirable (*Job*'s Daughters were commended for it, *Job* 42. 15.) and Wiſdom with an *Inheritance* is good, *Eccleſ* 7. 12. An Inheritance or Eſtate is good, where there is Wiſdom and Vertue to manage it well. Surely then, perſons ſhould be very ſerious and thoughtful, about entring into the Married State; that they may not raſhly do that which may render them uncomfortable all their

their lives long. They ſhould eſpecially *be much in Prayer to God*, that he would lead, guide, and bleſs them in this weighty affair. *Solomon* ſays, Prov. 19 14, *A prudent Wife is from the Lord.* 'Tis ſuch a Wife he ſpeaks of, Prov. 18 22. *Whoſo findeth a Wife, findeth a good thing, and obtaineth favour of the Lord.* There is indeed much of the favour and mercy of God, in providing a ſuitable Husband or Wife; and therefore God ſhould be earneſtly ſought to in ſuch an affair. Thoſe who have deſirable, comfortable Husbands or Wives, ſhould be very thankful to God for ſo favouring them. And thoſe who have wicked, vicious Yoke-fellows, and ſore afflictions thereby, ſhould be humble before God under their trials; and ſhould earneſtly pray that they may have grace to do their duty, notwithſtanding the temptations they meet with, and that they may be ſpiritual gainers by all that is uneaſy to them.

6. *Parents ſhould act wiſely and prudently, in the Matching of their Children.* God ſaid to his people, concerning the *Heathen*, Deut 7 3. *Neither ſhalt thou make Marriages with them: thy Daughter thou ſhalt not give unto his Son, nor his Daughter ſhalt thou take to thy Son.* This plainly ſhows, that Parents ſhould be concerned in the Marrying of their Children: they ſhould endeavour that they may Marry with ſuch, as may be moſt proper for them, moſt like to be Bleſſings to them. *Abraham* was

was ſollicitous, that his Son might not Marry one of the *Canaanites*, but a Perſon of more Vertue & Religion, Gen 24 *ch. Naomi* ſought a good Husband for *Ruth* her Daughter-in-law; that ſhe might have *reſt*, & it might be *well with her*, *Ruth* 3 1. And as Parents ſhould indeavour, that their Children may be well Married; ſo they ſhould ſtrive, that their Children may be Bleſſings to their Relatives in the Married State. Therefore they ſhould bring them up vertuouſly and piouſly; and alſo give them the beſt directions they can in the weighty affair of ſeeking a Yoke fellow. I have met with this ſaying, of a pious Gentlewoman who had many daughters, *viz.*

'The care of moſt people is, how to get 'good Husbands for their Daughters; but my 'care is, to fit my Daughters to be good 'Wives, and then let God provide for them.' Mr. *Philip Henry.* (an Eminent Miniſter of Chriſt) would ſay to his Children (as to their choice of a Yoke-fellow in Marriage) *keep within the bounds of Profeſſion*) (he would have them ſeriouſly regard Religion) & *look at ſuitableneſs* in Age, Quality, Education, Temper, &c. Having given theſe directions, he would ſay to them, *Pleaſe God and pleaſe your ſelves, and you ſhall never diſpleaſe me.* And as Parents ſhould be concern'd, to ſee their Children married to ſuitable perſons; ſo Children ſhould have great regard, to the conſent and advice of Parents in this great affair.

Iſaac

Isaac took her for a *Wife*, whom his *Father* had provided, Gen. 24 *ch. Jacob* obey'd Father and Mother, in seeking a Wife, Gen. 28. 1, 2, 5. Tho' *Jacob* loved *Rachel*, yet he would not take her without *her Father's consent*, Gen. 29. 18. When *Sampson* lov'd a Woman, he would not marry her without the *consent of his Father and Mother*, Judg. 14 2. Children should indeed have great regard to their Parents advice, in this weighty affair of Marriage; and Parents should be as careful, that they dont abuse their power in this matter, in imposing on their Children contrary to their Inclinations, or in needlesly and unreasonably crossing of them. But having thus mentioned the Duties of *Husbands* & *Wives*, we proceed to say something,

III. *About the Duties of Parents and Children.* And here twill be proper to speak, (1.) *About the Duties of Parents to their Children.* (2.) *About the Duties of Children to their Parents.*

As to the first of these, I shall indeavour, (1.) *To shew what are the Duties of Parents to their Children.* (2.) *To give some directions about the doing of them.* (3.) *To mention some motives, to quicken and stir up to the doing these Duties.* I shall therefore indeavour,

1. *To shew what are the Duties of Parents to their Children.* And here I might say,

1. *They should love their Children, and carefully provide for their Outward Supply and Comfort, while*

while unable to provide for themselves. The very Light and Law of Nature requires, that Parents should *love their Children*; Scripture demands it also. *Mothers* should *love their Children*, Tit. 2. 4. So should *Fathers* too. *Like as a Father pitieth his Children*, Psal. 103. 13. *Abraham* was not only a strong Believer, but a tender Father too, he *loved* his Son *Isaac*, Gen 22 2. Parents should nourish in themselves, a very tender love and affection to their Children; and should manifest it by suitably providing for their outward comforts. Here I might say, as soon as the Mother perceives her self with Child, she should be careful, not to do any thing, injurious to her self or to the Child God has formed in her. A *Conscientious* regard to the Sixth Commandment, (which is, *Thou shalt not kill*) should make her thus careful. If any purposely indeavour to destroy the fruit of their Womb (whether they actually do it or not) they're guilty of Murder in God's account. Further, before the Child is born, provision should be made for its comfort when born. Some observe concerning our Saviour's Mother (the Virgin *Mary*) that tho' she was very poor, and low, and far from home when deliver'd of her Son; yet she had provided *Swadling Cloths to wrap her Son in*, Luk. 2, 4-7. Mothers also if *able*, should *Suckle* their Children. Tis said, Lam. 4 3. *Even the Sea-monsters draw out the breast, they give suck to their young ones.*

Surely, Women ſhould not be worſe than ſuch Monſters. Among many ſorts of bruit Animals, wiſe Providence has provided this method for the *nouriſhing their young ones*, even the *giving of them ſuck*. Infinite Wiſe Providence has provided the ſame method, for the *nouriſhing of young Children*. *Sarah* (though a great & rich woman, *Wife* to a *Mighty Prince*, Gen. 23.6) *gave ſuck to her Son Iſaac*, Gen 21. 7,8 *Hannah* did ſo, to her Son *Samuel*, 1 Sam. 1. 23. Thoſe Mothers therefore, who have *Milk*, and are ſo *healthy*, as to be *able* to *ſuckle* their Children; and yet thro' *Sloth* or *Niceneſs* neglect to ſuckle them, ſeem very criminal and blame-worthy. They ſeem to diſlike & reject that method of nouriſhing their Children, which God's wiſe, bountiful Providence has provided as moſt ſuitable. Having given theſe hints about *Mothers*, I may ſay of *Parents* (comprehending both *Father* and *Mother*) they ſhould provide for the Outward Supply and Comfort of their Children. They ſhould *nouriſh and bring them up*. Iſa. 1. 2. They ſhould endeavour that their Children may have *Food* ſuitable for quality and quantity; ſuitable *Raiment* and *Lodging*. In caſe of *Sickneſs*, *Lameneſs*, or other Diſtreſs on Children; Parents ſhould do all they can for their help, health or relief. *He that provides not for his own, eſpecially thoſe of his own houſe, hath denied the faith, and is worſe than an Infidel*, 1 Tim. 5. 8. Our Saviour takes it for granted, that Parents will *give good things to their Children*, Luk. 11. 13. God wont ſuffer his Children *to want any good thing*, Pſal. 84. 11. Chriſtians ſhould be *Followers* (that is, *Imitators*) *of God* as far as they can, *Eph.* 5. 1. Therefore if they can help it, they ſhould not ſuffer their Children to want any thing that's really good, comfortable and ſuitable for them, even as to their Outward man. Yet by way of Caution I might ſay, Let wiſdom and prudence ſway, more than fond indulgent fancy in *Feeding* and *Cloathing* your Children. Too much niceneſs and delicateneſs in theſe things is not good; it tends not to make them healthy in their bodies, nor ſerviceable and uſeful in their Generations, but rather the contrary. Let not your Children (eſpecially while young, and unable to provide for themſelves) want any thing needful for their outward comfort.

2. *Parents ſhould bring up their Children, to be diligent in ſome lawful Buſineſs.* It's true, time for lawful Recreation now and then, is not altogether to be denied them. Even when Jeruſalem is a City of Truth, an *Holy Mountain*; it ſhall be full of *Boys and Girls playing in the ſtreets*, Zech. 8. 3, 5. Yet for ſuch to do little or nothing elſe but play in the ſtreets, eſpecially when almoſt able to earn their living, is a great ſin and ſhame. They ſhould by no means be brought up in Idleneſs, or meerly to learn Faſhions, Ceremonious

ous Compliments, and to dreſs after the newest mode, &c. Such folly as this ruins many Children. *Boys and Girls* ſhould be brought up diligently in ſuch buſineſs as they are capable of, and as is proper for them. *Adam* (our Firſt Parent) brought up his two Sons (we firſt read of) one to *keep Sheep*, the other to *till the Ground*, Gen. 4 2 Nay when *Adam* himſelf was Innocent, God allow'd him not to be *Idle*, but ſet him to *dreſs* and *keep the Garden*, Gen. 2. 15. *Jacobs* Sons *kept Sheep*, their *Occupation* was about Cattle *from their Youth*, Gen 37 12. & 46. 33, 34. They were not brought up *Idly when young*, but were imploy'd in buſineſs. *David* was at his *Calling*, his buſineſs, *keeping Sheep*, when God ſent to *Anoint him King*. 1 Sam 16 1. 3, 11. *Eliſha* was *Plowing in the Field*, when God call'd him to be a Prophet, 1 King. 19 19.--21. *Gideon* was *threſhing*, when call'd him to *deliver Iſrael*, Judg 6 11, 12. *Amos* was taken from his *Particular Calling*, from *following the Flock*, & *gathering Sycamore fruit*, to be a Prophet? *Amos* 7. 14, 15. *Peter, Andrew, James and John*, were call'd by Chriſt from following their *Particular Occupation*, to be *Apoſtles*, Mat. 4 18.--22. Theſe Godly men, theſe eminent Saints, were not lazy, idle drones, they had their *Particular Callings*, Trades, were Imploy'd in lawful buſineſs; and were ſo diligent therein, that they would not leave the ſame to ſet a Preaching or Propheſying, till they had a plain clear

clear call from God ſo to do. And from theſe Inſtances we might learn by the way, that for men to be diligent in their own proper Calling, Trade or Buſineſs, acting ſuitably in their own Sphære; is the way to meet with God's Bleſſing, and to be advanc'd by God, to be great Bleſſings to others. *Prov.* 22. 29. *Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before Kings, he ſhall not ſtand before mean men.*

Again, Chriſtians are bid to be, *not Slothful in buſineſs*? Rom. 12 11. The *Slothful*, is called *Wicked*, Mat. 25. 26. If any *would not work, neither ſhould they eat*, 2 Theſ. 3. 10. *Drowſineſs ſhall cloath a man with rags*, Prov. 23. 21. Chriſtians are required, *to work with their hands the thing that is good*, *Eph.* 4 28. To *do their own buſineſs, and work with their own hands*, 1 Theſ. 4. 11. And if Chriſtians ſhould be thus diligent in buſineſs, ſurely they ſhould be brought up to it *while Young*. *Train up a Child in the way wherein he ſhould go*, Prov 22 6. This may well refer, to things of a *Civil and Secular*, as well as to thoſe of a religious nature. Would you have your Sons or Daughters, live as lazy, idle drones, as uſeleſs, nay, pernicious perſons when grown up? If not, then don't bring them up in Idleneſs. Bring them up to buſineſs, ſome lawful Imployment or other; though you have never ſo much Eſtate to give them. It may be they may loſe their Eſtates, (the World is full of ſuch Inſtances)

Inſtances) and how miſerable will they be then, if unacquainted with, and uncapable of buſineſs? Nay, if they're brought up idly, though they ſhould retain their Eſtates; it's not likely they ſhould be Serviceable, but very likely they will be hurtful to the Publick. Therefore let them be brought up to diligence. And when you put them out (if you do put them out) to ſome Trade or Calling; to be ſure ſee that it is a lawful Calling; and ſuch as ſuits (as much as may be) the Abilities and Inclinations of your Children. Put them into *Religious Families*, the Heads whereof will ſay with him, *Joſh* 24. 15. *As for me and my Houſe, we will ſerve the Lord.* Charge them alſo to be *dutiful and faithful*, to thoſe under whoſe care they muſt be. Some are more fit for a *Studious* Life, to ſerve the Publick with their Heads, Pens, Tongues; and ſome for a more *Mechannick* Imployment. If you're careful to bring them up diligently in proper buſineſs, you take a good method for their comfortable ſubſiſtance in this World, (and for their being ſerviceable in their Generation) you do better for them, than if you ſhould bring them up idly, and yet leave them great Eſtates. Under this Head I might further add, Parents ſhould (if able) give ſome portion of Worldly Goods to their Children. *Abraham* did ſo by his Children, *Gen* 24. 36 & 25. 5, 6. The Apoſtle ſays, 2 *Cor.* 12, 14. *Parents ought to lay up for their Children.*

When

When Children firſt Set up for themſelves, their Parents if able, ſhould give them ſome Stock, ſomething to begin with; that they may live comfortably, and not be diſcouraged. When the *Hebrews* ſet an *Hebrew* Servant at Liberty, they were to give him ſomething to begin with. *When thou ſendeſt him out free from thee, thou ſhalt not let him go away empty; Thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-preſs: of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him*, Deut. 15. 13, 14. And if Servants were to be furniſh'd at Setting up for themſelves, much more ſhould *Children* have Incouragements of this nature. By a prudent *Will*, Parents ſhould alſo provide, that after their Deceaſe, their Eſtates may be ſuitably divided among their Children. I don't mean, that they muſt needs give all they have to their Children; if their Eſtates are plentiful, they would do well to give ſomething to pious and publick Uſes. *David* had many Children, yet having a great Eſtate, he left very conſiderable for the *Building of the Temple, and furtherance of God's Worſhip*, 1 Chron 29. 3. 5.

3. *Parents ſhould teach their Children good Manners.* A civil, reſpectful, courteous behaviour, is comely and commendable; & Children ſhould be taught ſuch a Carriage. *Abraham* ſhew'd his good breeding, when he ſtood up, and bowed himſelf before the people of

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the Land, *Gen.* 23 7. *Jacob's* Wives and young Children (little Boys) were so well taught, as to bow themselves when they came before *Esau*, *Gen* 33 6,7. *Elihu* let those that were Elder than himself, speak before he did, *Job* 32 4 6. The Apostle *Paul* show'd Good Manners, when he said to the Governour, *Most Noble Festus*, Acts 26 25. *Festus* was an ill man, yet being a Governour, being Cloathed with Authority, the Apostle gave that respectful honourable Title to him. These things plainly show, that those who wont put suitable marks of civil respect and honour on others, especially on Superiours, or those in Authority; dont imitate the commendable Examples of the Godly recorded in Scripture: their rudeness, and affected unmannerliness, is a plain breach of God's Law. For God's Law says, Lev. 19 32 *Thou shalt rise up before the hoary head, and honour the face of the Old man.* This is good Manners, the contrary is mention'd as a Curse. Isa. 3 5 *The Child shall behave himself proudly against the Ancient, and the base against the Honourable.* Solomon says, *Stand not in the place of Great men, for better is it that it should be said unto thee, come up hither, than that thou shouldest be put lower*, Prov. 25 6, 7. Our Saviour adviseth that if we're bidden to a Feast, we should not sit down in the highest room, but rather in the lowest; that others (and not we our selves) may advance us, *Luk.* 14 8.-10. These things

things plainly intimate, that we should be modest, respectful and mannerly in our Carriage: Children therefore should be so Instructed; for they should be, not riotous or unruly, *Tit.* 1. 5. Whatsoever things are of good report, if there be any vertue, any praise, think on these things, *Phil.* 4 8. Therefore Parents, teach your Children to be *Mannerly* and *Respectful* to your selves, to Civil Rulers, to Ecclesiastical Rulers, to all Superiors in Age or Office. Yea, teach them to be civil and respectful to all persons whatsoever, according to their Rank and Station: Dont suffer them to be *rude, saucy, provoking* in their words or actions unto any; for this would be a shame to your Children, and to you too. Nay, suffer not your Children to be *imperious or Domineering*, so much as to the *meanest Servants* in your Houses, for such a base indulgence, may imbolden them to an ill carriage to others also. But though you should teach your Children to be Mannerly, I dont mean, that they should spend all or great part of their time, in nicely, curiously, critically observing those various, changeable, ceremonious punctilio's of carriage, which some very foolishly affect: this would be time very sinfully spent. A Child may avoid such fooleries and sopperies, and yet be very civil, courteous, mannerly in his words and gestures.

4. *Parents should Instruct their Children, in the only true Religion taught in the Scriptures.* You

should

ſhould bring them up, *in the Nurture and Admonition of the Lord*, Eph. 6 4 Acquaint them as plainly and throughly as you can, with the great eſſential fundamental points of Religion. Indeavour that they may underſtand & believe, that there is but One Living & true God, ſubſiſting in Three Glorious Perſons, the Father, the Son, and the Holy Ghoſt; that the Bible is the Holy Word of God, the only Rule of Faith and Practice; that by *Adam's* Fall, be and all his Poſterity became ſinful and miſerable: that Chriſt Jeſus, God-Man Mediator, is the only Saviour of Sinners; that none can be Saved without true Repentance of Sin, and Faith in Chriſt. Inſtruct them as particularly and diſtinctly as you can, about the Perſon, Natures, Offices of Chriſt, about the nature and end of his Death, Reſurrection, Interceſſion; about the true nature and neceſſity of Faith & Repentance. Teach them to keep Holy the Sabbath Day; the Power of Godlineſs can never be maintain'd without this. Teach them the nature and uſe of the *Sacraments*, *Baptiſm* and the *Lord's Supper*; and the *Covenant-Obligation* they lie under, to love and ſerve Jeſus Chriſt ſincerely. The Jews were bid to teach their Children, the meaning of the *Paſſover*, that Divine Inſtituted Ordinance, *Exod.* 12 26, 27. This plainly implies, that you ſhould regularly ſeek *Baptiſm* for your Children; you ſin greatly if you neglect it. *Moſes* had like

to have loſt his life, for not getting the Initiating or firſt Seal of God's Covenant, applied to his Son, *Exod.* 4 24, 25. You ſhould teach your Children the great Truths and Duties of *Religion*, of *Piety*, and preſs and urge them to act agreably thereto. You ſhould alſo teach them *Second Table duties*, namely to be ſober, chaſt, temperate, not by word or deed to wrong any one in his perſon, name or eſtate; but to be Juſt to all, and bountiful to the Indigent as they have opportunity and ability. In a word, you ſhould teach your Children to live ſoberly, righteouſly and godlily, in this preſent World; and to adorn the doctrine of God our Saviour in all things. Something more may poſſibly be ſaid, about inſtructing Children in Piety, and bringing them up *Religiouſly*; under the *directions & motives* by and by to be mention'd.

We therefore proceed to ſay,

5. *Parents ſhould govern their Children well, Reſtrain, Reprove, Correct them, as there is occaſion.* A Chriſtian houſholder, ſhould *rule well his own Houſe*, 1 Tim. 3. 4. Children ſhould not be left to themſelves, to a looſe end, to do as they pleaſe; but ſhould be *under Tutors and Governours*, not being fit to govern themſelves, *Gal.* 4. 1, 2. Children being bid to obey their Parents in all things, *Col.* 3. 20 Plainly implies, that Parents ſhould give ſuitable precepts to, and maintain a wiſe government over their Children; ſo carry it, as their Children may both *fear* and *love* them. You ſhould *reſtrain*

your Children from Sin as much as possible, the neglect of this in *Eli*, brought sore Judgments on his house, 1 *Sam* 3 13. You should *Reprove* them for their faults; yea if need be *Correct* them too. *Prov.* 13. 24. *He that spareth the rod, hateth his Son; but he that loveth him, chastenoth him betimes.* Solomon reckon'd it a sign of *love*, to *chastem* a child (when he deserves it) and a sign of *hatred* to *neglect* it. *Prov.* 23 13, 14. *Withhold not correction from the Child; for if thou beatest him with the rod, he shall not die,* (It may by Gods blessing be instrumental, to *prevent his eternal Death*, as the next words seem to intimate) *thou shalt beat him with the rod, and shalt save his Soul from hell. Foolishness is bound up in the heart of a Child, but the rod of correction shall drive it far from him,* Prov. 22. 15 *Chasten thy Son while there is hope, and let not thy Soul spare for his crying,* Prov. 19 18. *The rod and reproof give wisdom: but a child left to himself, bringeth his Mother to shame,* Prov 29. 15. These divine precepts plainly show, that as there is occasion you should *chasten* and *correct* your Children; you dishonour God and hurt them, if you neglect it. Yet on the other hand, a Father should *pitty his Children,* Psal. 103. 13. *You should not provoke your Children to wrath, lest they be discouraged,* Eph. 6. 4. Col. 3. 21. You should by no means carry it ill to them, you should not frown, be harsh, morose, faulting and blaming of them, when they dont deserve it, but do behave themselves well. If you fault and

blame your Children, show your selves displeas'd and discontent, when they do their best to please you; this is the way to provoke them to wrath and anger, and to discourage them; therefore you should carefully avoid such ill carriage to them. Nor should you ever correct them upon *uncertainties*, without sufficient evidence of their fault. Neither should you correct them in a *Rage* or *Passion*; but should deliberately indeavour to *convince* them of their fault, their sin; and that tis out of love to God's honour and their good (if they're capable of considering such things) that you correct them. Again, you should never be *cruel* nor *barbarous* in your corrections; and if *milder* ones will reform them, more severe ones should never be us'd. Under this head of *Government* I might further say, you should restrain your Children *from bad company*, as far as possibly you can *Prov.* 13 20. *A companion of fools shall be destroyed.* If you would not have your Sons and Daughters destroyed, then keep them from ill company as much as may be. *Prov.* 4 14 15. *Enter not into the path of the wicked; and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away.* Here are plain, strict, reiterated, *repeated* precepts; to *avoid ill company*; surely then there's *great danger* in keeping such company, therefore you should use utmost care, that your Children avoid it, lest it ruine them for ever. You should not suffer your Children, needlessly to frequent

Taverns, nor to be abroad *unseasonably on nights*; lest they're drawn into numberless hazards and mischiefs thereby: you can't be too careful in these matters.

6. *Parents should endeavour to see their Children well disposed of, well settled in the World.* They should seek to have them *well Married* if they can. In this matter (as well as others) Parents should seek to promote their Children's welfare. *Abraham* sought a *good Wife* for his son *Isaac*, Gen. 24 ch. *Naomi* said to her *daughters in law*, Ruth. 1. 9. *The Lord grant that you may find rest, each of you in the house of her Husband.* And she afterwards said to *Ruth*, concerning the same matter, Ruth 3 1. *My daughter, shall I not seek rest for thee, that it may be well with thee?* But having already said something of this matter, in the close of my discourse about the duties of *Husband and Wife*, I shall add no more at present about it.

7. *Parents should pray for their Children.* They should earnestly desire the good of their Children, both in Body and Soul, in time and throughout Eternity; therefore it must needs be their duty to pray unto God (the fountain of all good and grace) that he would sanctify and bless them: that he would make them holy and useful on earth (as well as grant them outward supplies) and make them happy in heaven for ever. *Job* did *pray* to God *for his Children*; yea he made a usual custom and *practise* of so doing, *Job.* 1. 15. *Abraham* pray'd for his Son, saying to God, Gen. 17. 18 *O that Ishmael might live before thee:* Surely those Parents have little or no true love to their Children, who do not daily, constantly, heartily and earnestly pray to God for his blessing of them, especially with Spiritual and Heavenly blessings. Having given these general hints, about the *duties of Parents to their Children*, we may

II. *Give some* Directions *about the doing of them.* Yet the *Directions* (as well as following *Motives*) which I shall mention; shall be chiefly about *Religion*, and what concerns the *Souls* of their Children. I would therefore say, to Parents, by way of *Direction*,

1. *See to it, that you instruct* Every one *of your Children in the things of God.* The Apostle says, 1. *Thes.* 2. 11. 12. We charged *every one of you* as a *Father doth his Children*, that ye walk worthy of God. Parents should teach *every Child they have*, to know, love, obey God and Jesus Christ. O Parent, look on thy Children, on all thy Sons and Daughters (if thou hast sundry of them) consider their Bodies, consider their Souls; and think, is there any of them, thou couldst be willing should be a Slave to the Devil, an object of divine wrath, a firebrand in hell for ever: couldst thou be willing it should be thus, with any of thy Children? if not, then let not any one of them live uninstructed,

2. *Begin betimes to teach your Children.* You have the opportunity, the advantage (and 'tis a great one) *early* to teach them; before they can learn of any one else. As soon therefore as they are capable of instruction, be sure let them have it. And take care in this one great point, that they be taught *to Read* as soon as ever they are capable, that they may be able to consult God's mind in his written Word. *Timothy* knew the Scriptures *from his Childhood*, 2 Tim 3. 15. Writers tell of a *Young Person* suffering Martyrdom for Christianity, who said, *He had sucked in the Doctrine of Christ with his Mothers Milk*; Indeavour that your Children may do so too. Indeavour to infuse good principles, great truths into them, as soon as ever they are able to receive them; and before they have opportunity to suck in errors from ill examples, ill companions, or false teachers. While you lay them in your bosomes, and dandle them on your knees, try by little and little to infuse good things, holy truths into them. Why should you not teach them such things, as soon as you can teach them any others. The longer you delay, the more backward they'll probably be; besides this, you know not how soon death may part them and you asunder. *Boast not thy self of to morrow, thou knowest not what a day may bring forth*, Prov. 27. 1.

3. *Take your Children with you to God's Publick Worship.* Grown up Christians, should attend God's Publick worship, *not forsaking the assembling*

themselves together, Heb 10. 25. Well, Children should be *train'd up in the way they should go*; even in that way which they should not depart from when *old*, *Prov.* 22. 6. Therefore they should be *train'd up*, in the practice of *attending God's publick Worship* Joel. 2. 16. *Assemble the Elders, gather the Children, and those that suck the breasts.* We find that the *law was read* in the hearing of *little ones*, as well as of *Men* and *Women*, Josh 8. 34. 35. We find not only *Men* & *Women*, but also *Children* assembled on a *religious account*, *Ezra* 10. 1. *Moses* said to Israel, ye stand *this* day all of you before the Lord your God ---*your little ones*, your wives---- that thou shouldest enter into Covenant with the Lord thy God, *Deut* 29. 10. 12. 'Tis therefore a great sin and shame, that many Parents keep their Children so long as they do, from God's publick worship, you should bring your Children to God's publick worship, to his House, as soon as they can be kept so quiet there, as not to make a disturbance; that so they may be early inur'd to an holy practice, taught in religious truths, and have a reverential regard to divine things, begotten in their minds. 'Twould be very proper also, when they come from hearing the *word Preached*, to ask them *what they remember* of it; that so they may be quicken'd to mind the great matters of Religion. Yea when you thus inquire of them, you may very properly take occasion to give them holy counsels, and inculcate and impress divine truths upon them.

4. *Teach*

4. *Teach your Children the Catechism.* *Catechismes* are design'd, as an easy, short and useful way, to instruct persons (young ones especially) in the great truths and duties of Religion. Many *Catechismes* are useful for this end, but I know none better than that commonly us'd, *Soil.* The *Assemblies Catechism:* I know not a better book (of humane composure) in the world, for a short and speedy instructing of youth, in the fundamentals of our holy Religion, with care and diligence it may be soon learnt; tis worthy to be learn'd by young ones, and remembred by the oldest of us all. When young persons learn it, tis pitty but that they should mind to *remember* it as long as they live. You should particularly teach your Children, the *Ten Commandments*, that divine rule of practice; and the *Lord's Prayer*, that divine direction for the offering our Petitions to God. T'would also be very proper, to teach them that summary belief, commonly call'd the *Apostles Creed.* It might do very well also as they become able, to incourage them to get some *Psalms* or *Chapters*, or some special select portions of Scripture *by Heart*; this might be of great use to them as long as they live.

5. *Indeavour that your Children may rightly* **Understand**, *the great truths and duties of Religion.* Tho' you should inculcate divine things on them as soon as may be, yet when they are capable of more knowledge; you should indeavour that they may *understand the true meaning* of

of those things which are taught them. Our Saviour when teaching said, hearken to me every one of you and *understand*——he *expounded* to his disciples, *Mark* 7. 14 & 4 34. *Philip* said to the *Eunuch*, Acts. 8. 30. *Understandest* thou what thou readest? so when you speak to your children about religious things, indeavour that they may understand them. Therefore God requires you, to teach them *diligently*, *Deut.* 6 6. Some observe the word signifies, to *whet is upon them*, when a man is *whetting a tool*, he takes *many Strokes* in doing it, diligently minds what he's about, that his tool may have a good edge. So you should use *diligence*, *care*, *industry* to teach your Children; you should make *a business of it*, yea and a great business too, and not do it carelessly as a thing by the by.

6 *Dont be over tedious, too long at once; but be frequent in teaching your Children.* If you are over long and tedious in teaching and catechising of them, this may make them weary of, and loath the exercise; therefore be more short but *very frequent*, in this work of instructing them. The Scripture intimates, that you should do something at it when you *lie down*, and when you *rise up*, when you *walk by the way*, and when you *sit in the house*. Deut. 6. 6, 7. When you are *dressing* or *undressing* your Children morning and evening, you might very properly say something to them about religion, for the good of their Souls; according as they

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are capable of receiving it: you would not *lose time*, but they might *gain advantage* by this. If the Text last mentioned dos not plainly require, that you should teach them *every morning and evening*; yet it undeniably requires *great frequency* in the work. You may very well take frequent transient occasions, to promote their pious knowledge and practice; but b sides this, you should be sure to have your *stated and fixed times for their instruction*; and no Sabbath day should pass, without your doing something at it. You might do well also by some *small rewards* and Incouragements, to quicken them in learning the truths and duties of Religion; you might as well grant them such Incouragements in such a case, as in others.

7. *You should keep your Children as much as may be, from those who would poyson their Souls by erronious Doctrines.* We read of some *That creep into Houses, and lead captive Silly women... that subvert whole Houses, teaching things that they ought not*, 2 Tim. 3 6. Tit. 1. 11. Therefore keep your Children as much as possible, from those who are known to have erronious tenets, such as tend to destroy Faith and Godliness. Keep them also as much as may be, from reading vain, foolish, erronious Books; least thereby they drink in ill principles, or least some ill Impressions are made on their affections. Indeed there are too many books in the world, which seem greatly fitted and

and adapted to serve the Devils Intereſt; they deserve *Burning* rather than *Reading*; let not young ones meddle with such Books.

8 *Warn them particularly against those Sins you see them most peculiarly prone to & in danger of.* If you see them peculiarly prone to *rash anger, Revenge, Pride, Calling ill Names, Profane Swearing, Playing on the Sabbath-Day, Stealing* &c. You should very particularly warn them against those Sins. Where you see the greatest danger, you should use the greatest care to oppose it, yea, warn them against those evils, which many are apt to count *Small* sins, or it may be *no* sins at all. Possibly some will count, is no fault for *Children* to quarrel and *fight*; but surely tis, and you should warn them against it. Possibly some will think, tis scarce a sin for *Children to rob Orchards and Gardens*, to get fruit for present eating; but surely tis, and if Children are indulg'd in it, it may lead them to greater transgressions. Neither is this contrary to the Indulgence, in *Deut.* 23 24. Where there was *Plenty* of what was common; and persons have wanted refreshment.

9. *Take occasion from the dispensations of Providence, to give good Instruction to your Children.* How often have you proper opportunities for this? If you hear of great losses any meet with in their estates, how properly might you tell your Children, of the *uncertainty* of earthly Injoyments; & that they are not to be eagerly desir'd, or at any time trusted in? When you hear of

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the *Death* of others, especially *Sudden* Death; more especially the sudden Death of *Young Ones*, how suitably might you say to your Children, 'What would have become of you, if you had 'been thus suddenly snatch'd away? Would 'your Souls have gone to Heaven, or to Hell; 'which of them? Well, prepare speedily for 'Death, you dont know but that you may both '*Speedily and Suddenly* be turned into Eternity.

10. *Solemnly charge and Command your Children to Serve God; yea Seriously expostulate with them about it.* Deut. 32 46. *Command your Children, to observe to do all the words of this law.* You should *exhort* and *charge* them, to walk worthy of God, 1 *Thes.* 2. 11. 12 *David* did so charge his *Son*, 1 *Chron.* 28 9. *Know thou the God of thy Father, and serve him with a perfect heart and a willing mind* 1 Kings. 2. 3. *Keep the Charge of the Lord thy God, to walk in his ways, to keep his Statutes, and his Commandments, and his Judgments, and his Testimonies, as it is written in the law of Moses*, &c. Imitate this holy man, Solemnly warn, charge, command your Children, to know, trust in, love and obey God and Jesus Christ; charge them to do this, as they will answer the contrary at the day of Judgment. Yea, Seriously *Expostulate* with your Children, about their duty and their Eternal Salvation. *Prov* 31. 2. *What my Son? And what the Son of my Womb? And what the Son of my vows?* Mothers and Fathers both, might Expostulate with their Children about

their spiritual good, and say, 'What, will 'you not love, serve and obey God, the God 'that has made you, preserv'd you, loaded 'you with benefits hitherto? Will you be so 'wicked, as to neglect and rebel against, this 'most gracious God? What, will you not 'seek first the Kingdom of God and his righ-'teousness? We have taught and charg'd 'you, to believe in Christ, to obey God; we 'long, cry and pray for your Conversion, 'your true Sanctification, that you may be 'Saved for ever; and shall all be in vain? 'Will you disregard, the Commands of God, 'the commands of your Parents, and your 'own eternal welfare? We have taken great 'care of you, great pains with you, and will 'you ill requite us by going on in Sin, to the 'dishonour of God, to our shame and grief, 'will you bring our heads with Sorrow to the 'Grave? Will you make us grieve & mourn, 'that ever we had such Children as you? 'Will you our dear Children, pieces of our 'selves (for whom our bowels, our hearts, 'our souls are concern'd; yea greatly and 'fervently concern'd) will you forget God, 'and neglect the blessed Jesus, whom we dear-'ly love, and to whom we have consecrated 'you? Will you neglect Heaven, despise 'Grace and Glory; run your selves into hell, 'and become a prey to devouring Devils for 'ever; how can we bear the thoughts of this? 'Nay, will you not intirely give up your

selves to Christ, and live wholly to him; that our Souls might rejoyce and be comforted by you?

To this purpose, you might pathetically expostulate with your Children, striving to make abiding Impressions of the weightiest matters on their Souls. Let them plainly see that your very Souls are fervently concern'd for their everlasting welfare.

11. *Follow your Children with wholsome Counsels, tho' they are grown up.* Tho' they are grown to be Men and Women, yea tho' they're Married, and live in Familics of their own, and you see them but now and then; yet still you are their Parents, and twould be proper that you should drop your holy counsels on them. Put them in mind of former Instructions, quicken them to Serve the God of their Fathers; do you all you can (as long as you and they live) to further them in an holy heavenly Life.

12. *Beware to set good Examples before your Children.* Prov. 20 7. *The just man walketh in his Integrity, his Children are blessed after him.* Walk in Integrity, in Uprightness, setting a blameless heavenly example before your Children; if you would have them blessed after you. Other methods of Instruction, probably will not do much good; if you dont teach them by a godly Example. Dont think your Children will mind the good Rules you give them, if you act contrary to those Rules your selves. If you bid them *Read, Pray in Secret, attend on God's Ordinances*; and yet neglect these things your selves: if you bid them avoid ill Language, and yet use it your selves; if you thus do, what reason have you to think, that your Counsels and Instructions will do them any good? And you that are Fathers and Mothers, see to it, that you do not quarrel nor contend with one another; and that you dont oppose or contradict one another, in commanding of your Children. If the Father should bid the Child do one thing, and the Mother require another thing at the same time; alas what an ill example would this be? This would tend to confusion indeed. If your Counsels are good, and your Examples evil; your Children will be more like to be hurt by the latter, than benefitted by the former. See to it therefore, that you dont in word or deed set an ill example before them; but that you may be very blameless and exemplary, and may be able to say, as, 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ.* Having given these Directions, we may (as was propos'd)

3. *Mention some Motives, to quicken and stir up Parents to do their Duty to their Children: especially to do their utmost, that their Children may be truely and practically Religious.*

Here consider,

1. *God's plain Command requires you that are Parents, Religiously to Instruct and Educate your*

Children. Deut. 6 6, 7 These words which I command thee this day, shall be in thine heart; and *thou shalt teach them diligently to thy Children.* Here, Parents are plainly and strictly required, to teach God's Commandments to their Children. *Train up a Child in the way wherein he should go*, Prov. 22 6. *Bring them up in the nurture and admonition of the Lord*, Eph. 6. 4. See also, *Psal.* 78. 5. — 7. Parents, here are repeated divine Precepts, as expres and plain as can be, for your teaching your Children in the Truths, Ways, Worship, Ordinances of God. If such plain commands of the Lord God Almighty, the Maker and Judge of all Men, will not move and quicken you to the religious Educating of your Children; then, what will do it? what can do it? Possibly you Read, Pray, keep Sabbaths, attend on Ordinances, &c. and why so? why do you these things? Possibly the reason you would give (which indeed is the best reason that can be) is, because God commands you to do so. Well, there's the same reason for your religious Educating of your Children, for *God Commands* this as plain as any thing in Scripture. How dare you then neglect it? 'Tis not a small light thing, a matter of indifferency, whether you bring up your Children Religiously or not; no, tis an indispensible duty. You are guilty of gross, plain, horrible disobedience to God, if you neglect it. Well then, if you have any Conscience, any sense

sense of spiritual things; let the expres Authority, the plain repeated Precepts of the great God, move and quicken you to bring up your Children, in the knowledge, fear and service of God.

2. *'Tis absolutely necessary for your Children to be truly Religious.* They're Children of wrath by Nature; they can't escape Hell, without true Faith and Repentance; such faith they cannot have, without some doctrinal knowledge of Christ. *How shall they believe in him, of whom they have not heard?* Rom. 10. 14. Therefore it's absolutely necessary that they be Instructed, in the Truths & Duties of the Christian Religion; they can't escape Hell nor obtain Heaven without it. Now it's your indispensible Duty, to indeavour the welfare of your Children, you're worse than Infidels if you neglect it, 1 *Tim.* 5. 8. 'Twould be barbarous, inhumane, worse than bruitish, if you should neglect the Bodies of your Children; and thro' sloth and carelesness suffer them to starve and die: how much greater then is your barbarity and wickedness, if you take no care to prevent the everlasting ruine of their Souls? For the Soul is more worth than a World. *What shall it profit a man if he gain the whole World, and lose his own Soul? or what shall a man give in exchange for his Soul?* Mark 8. 36, 37 And will you then have no regard, to the precious Souls of your Children? Again, you were instrumental

of bringing your Children into a State of Sin and Misery; as they came from you Sinful Parents, they were *Shapen in Iniquity and Conceiv'd in Sin*, Psal 51 5. And wont you do your best, to deliver them from Sin & Misery? Will you bring them into a miry slow, a Sea of Misery, & leave them perishing there, without using means to Save them? Where's your Religion? Where's your love to Christ, your tender regard to the honour of his Name; if you dont use utmost care, that your Children may know and serve him? When your Children are dangerously Sick, you'r commonly much concern'd for them, you'll send for Physitians, ask the skill, direction, help of any that are likely to be Serviceable; you do what you can for the recovery of their Health: and will you do all this for their Bodies, and not take as much pains for their Souls, which are a thousand times more worth? Your Children are Sick, their Souls are Sick of a dangerous disease, they're in danger of falling into an eternal Fever, into the eternal fire of divine Vengeance; Christ is the only Physitian that can heal and cure them, and wont you do your utmost that they may be cured by Him? We read of a Man that came to Christ, kneeling down and saying, *Lord have Mercy on my Son, for he's lunatick and sore vexed, oft times he falleth into the fire, and oft into the water*, Mat 17 14 15 We read of a Woman, who cryed to our Lord Jesus saying,

Have Mercy on me, O Lord thou Son of David, my Daughter is grievously vexed with a Devil, Mat. 15. 21, &c. And will not you be as much concern'd, for the precious Immortal Souls of your poor Children, as these were for the Bodies of theirs? The Souls of your Children are naturally dead in trespasses and in sins; they are sorely vex'd and wounded by their Spiritual enemies; they are slaves to Satan: their lusts often *meritoriously* throw them into the waters, the floods of divine fury, and into the fire of divine vengeance; and are you not concern'd, to have them deliver'd from this woful, sinful, miserable condition? Oh dead Affections, flinty Souls, rocky Hearts, if you can see the Souls of your poor Children, torn to pieces by Satan's malice and their own lusts; if you can see them *languishing, dying, perishing, sinking into eternal flames*, and yet not teach and instruct them, in the one only way of Salvation. Many will provide suitable food for their *Dogs, Horses*, and other *Beasts*, that they mayn't want what's proper for them; but you are worse to your poor Children, if you dont take utmost care to Save their Souls, than such are to their bruit beasts. Oh Parents, let the *Miserable State*, the *Great Necessity* of your poor *Children*, move your bowels towards them, and put you on doing your utmost to Save their Souls. Shall your Children perish thro' your neglect? Will you bring forth Children for the devourer, the

destroyer

deſtroyer of Souls? Shall the devouring Lion of Hell, prey upon your Sons and Daughters? The Children which you carried with care and pain, which you brought forth with pangs ſorrow and trouble, which you fed with the Milk of your own breaſts, which you oft imbrac'd in your tender Parental arms; ſhall theſe be cruſh'd in Satan's clutches, & plagu'd in the Jaws of his Malice for ever? Shall Hell it ſelf be the more throng'd and crouded, for any of your Family? Oh! Indeavour to prevent it. God's *Authority* (which was the *firſt* Motive) and your Childrens great *Neceſſity* (which is the ſecond Motive) ſhould quicken you to do your utmoſt; to bring up your Children Religiouſly.

3. *Amazingly great will your guilt and danger be, if you neglect the Religious Education of your Children.* We have already proved, that God *requires* you to Educate your Children Religiouſly; well, the great God will not be mocked. If you trample on his Authority, you'l incur his diſpleaſure. God theaten'd to bring on *Eli's* houſe ſuch judgments, as ſhould make both the Ears of them that heard them to *Tingle*; and what was this terrible threatening for? Why God ſays, 1 Sam. 3. 13. *For the Iniquity which he knoweth, becauſe his Sons made themſelves vile, and he reſtrained them not.* He did not inſtruct, warn, charge reſtrain his Children as he ſhould; therefore God brought ſuch judgments. Nay conſider, the

Sixth Commandment ſays, *Thou ſhalt not Kill*; this not only *forbids* our Murdering any Perſon, but alſo requires that we ſhould do what we can, to *prevent* his being killed. If a man did not reſtrain his *Ox*, known to be unruly, but ſuffer'd him to kill a man; the *Owner* of that Ox was then to *die as a Murderer*, Exod. 21. 29. He was to ſuffer as a *Murderer*, becauſe he did not do what he might and ought to have done, to *prevent* his Neighbour's death. You may eaſily apply the matter to the preſent caſe; if you dont do what you can to Save the Souls of your Children, you are (in ſome ſort) guilty of Murdering them. If your Children ſhould ſtarve to death, by your careleſly neglecting to give them neceſſary food, you would be plainly guilty of Murdering their Bodies. And are you not as plainly guilty of Murdering their precious Souls, if you careleſly & ſlothfully neglect, to give them thoſe pious Inſtructions, Counſels, Warnings which they need? How dreadful then is your guilt and danger before God, if you neglect the Souls of your Children? When God made Inquiſition for blood, he ſaid to *Cain*, Gen 4 9. *Where is Abel thy Brother?* So when God makes Inquiſition for the blood of Souls, and ſays, Where are thoſe Children I committed to thy care and charge, What's become of them; What Anſwer canſt thou make, if thou doſt neglect their pious Education? The charge God gives thee concerning thy Children, ſeems the ſame for ſubſtance, with that 1 King. 20.

39. *Keep this man, if by any means he be missing, thy Life shall go for his Life.* If therefore you neglect to take care of the spiritual good of your Children, you will be highly guilty before God. I believe it will be a very black, heavy, damning charge against Multitudes of Parents in the Judgment day, *That they neglected the Pious Educating of their Children.* *Ministers* are made *Watch-men for Souls*, and must *give an account* of them, *Heb.* 13. 17. If the wicked go on and die in their Sins, because their Watch-men did not warn them to repent and reform; then their blood will be required at their Watch-man's hand, *Ezek.* 3. 18. As I am a Watch-man therefore I am oblig'd, for my own safety, and that I may be free from the blood of your Souls; to tell you, that the Pious Religious Education of your Children, is your duty, your great duty, & great is your guilt and danger if you neglect it. I have often put you in mind, of Piously Instructing and Educating your Children, tis a duty of vast Importance: And I do now again, solemnly charge and warn you in God's Name, (as you will answer it to Him in the Great Day) to bring up your Children for God. I would deliver my own Soul, I beseech you to deliver yours; therefore dont neglect the Souls of your Children, lest you bring dreadful guilt on your selves.

4 *Your Children belong to God, therefore you should bring them up for Him.* God is the Maker, Preserver, the Sovereign Lord Proprietor of all Persons; He says, Ezek. 18. 4 *All Souls are Mine.* Tis God has made your Children, you should therefore bring them up in their Maker's Service. Put them upon *Remembring their Creator in the days of their Youth*, Eccl. 12. 1. Say of your Children, as *Hannah* of *her Son.* 1 Sam. 1. 11. *I will give him unto the Lord, all the days of his Life.* But further, the most of your Children belong to God *by Covenant.* When God takes *Parents* into Covenant with Himself, he takes in their *Children* also with them; he did so by *Abraham*, Gen. 17. 7. And the *blessing of Abraham is come upon the Gentiles*, Gal. 3 14. Those therefore that are born of Covenant Parents, are God's Covenant Children; He calls them *His. Thy Sons and thy Daughters, whom thou hast* born unto Me — *Their Sons whom they* bare to Me, Ezek. 16 20 & 23. 37. You Parents, you call God *Your God*: You profess Christ to be *your Prince and Saviour.* The most of you have been *Baptized*, and if any of you have not, 'tis your great sin and shame, that you dont sincerely and diligently seek after it. I suppose the most of your Children have been Baptized; the *Seal*, the Mark of Gods Covenant has been set upon them; they belong to Him by Covenant; they have been solemnly consecrated to his Service: and what, will you not bring them up for him, to whom you have thus solemnly consecrated them? Surely you

you should do all you can, that those who have been given up in Covenant to God, should know, love, fear and serve him. You should indeavour, that every man should have his right and due; much more that the Great God should have his right & due, and that his Covenant ones may yield Covenant Obedience to him. When *Hagar* ran away *from her Mistress*, an Angel of the Lord bid her return and *submit to her Mistress*, Gen. 16 9. When *Onesimus* ran away from his Master, the Apostle *Paul* sent him back *to his Master* again; as his Epistle to *Philemon* shows. Surely then you should do your utmost, that God's Covenant Children & Servants, should not run from nor quit his Service; if they do, you should do what you can, to make them return to it again.

5. *The Examples of the Godly, should quicken you to bring up your Children for God.* God said concerning *Abraham*. Gen. 18. 19. *I know Abraham, that he will Command his Children and Household after him; and they shall keep the way of the Lord.* The Person here commended, is *Abraham*, famous for Faith and Obedience. He that commends him, is God, the Great God, the Allseeing Jehovah, whose Judgment is always true, right and good. The thing he commends him for is, *His Commanding his Children and Household*, that they might *Keep the way of the Lord.* Not only his *Children*, but his *Household*, all his *Servants*, were charg'd to

Know and *Serve God.* Remember therefore, that as you should bring up your *Children*, so you should your *Servants* too; in the Fear and Service of God. Let the Directions and Motives already mention'd, forward you in Religious Educating your *Servants*, as well as your *Children*. You are equally oblig'd by God's Law, to keep *Servants* as well as *Children*, from *Profaning God's Sabbath*, Exod. 20. 10. Therefore you should teach *Servants* the Laws of God, the Truths and Duties of Religion, charge them to obey God; how else can you prevent their doing amiss? The Apostle says. Gal. 4. 1,2. *The heir as long as he is a Child, differeth nothing from a Servant — but is under Tutors and Governours.* This plainly shows, that *Servants* as well as *Children*, should be under Tutors and Governours; they should be taught and charg'd, to know and serve God. I mention these things about *Servants*, that none may think that if they instruct their *Children* well, they are excus'd tho' they neglect their *Servants*: let none think so, for tis a great mistake. Again, consider *Joshua's* resolution (recorded for his honour and our imitation) Josh. 24. 15. *As for me and my house, we will Serve the Lord.* He resolv'd to instruct and charge his *House*, all his Children and Servants to Serve the Lord. *David* did *Instruct* his *Son Solomon*, who says. Prov. 4. 3 — 5. *I was my Fathers Son — he taught me also, and said unto me, Let thine heart retain my words; keep my Com-*

mandments, and live. Get wisdom, get understanding: forget it not, neither decline from the words of my Mouth. *David* was a great King, had abundance of business lying on his hands; yet he did not neglect the teaching of his Son, he found time for that most necessary business. As for *Timothy*, he knew the Scriptures *from a Child*, 2. Tim. 3. 15. How could this be, if he had not been early taught and instructed? He was doubtless thus taught, by his Godly *Mother Eunice*, and *Grand-mother Lois* (whose unfeigned faith the Apostle commends, 2 *Tim.* 1. 5) Thus we see, the Godly are recorded and commended in Scripture, for religiously Instructing and Educating their Children. Now these things being written afore-time, were *written for our learning*, Rom. 15 4 Therefore *be ye followers of those, who thro' faith and patience inherit the Promises*, Heb. 6 12. As God *commends* Housholders, for the Religious teaching and governing their Families; so he *blames* those that *neglect it*. *Eli* is charg'd with *despising* God, with honouring his Sons more than God. 1 *Sam.* 2. 29. 30. The reason is, *his Sons made themselves vile, and he restrained them not*, 1 Sam 3. 13 If you dont imploy your Opportunities & Abilities, your Authority and Power, to bring up your Children in the knowledge and fear of God; God then reckons, that you *dishonour* and *despise* him, and that's bad and vile indeed.

Consider,

6. The

6 *The better you Instruct your Children at home, the more likely they'll be to profit by Publick Preaching.* Doubtless many good Sermons are almost lost on many Persons, and that for this reason, because they dont understand what's Preached. If the Minister useth such words as these, *Regeneration, Conversion, Effectual Calling*, the *Old* or *New* Covenant; *Assurance, Perseverance*, &c. Your Children ordinarily wont know what's meant hereby, unless they're instructed in their Catechism, and well taught at home. If a Minister useth the plainest words and expressions he can think of, yet he must necessarily use many; which Young Persons probably will not understand, if they're not well Instructed in Private. Dont think it enough therefore, that your Young Persons attend on God's Publick Worship (tho' that is their undeniable duty) but teach them well at home, Instruct them well there; that they may be the better able to understand and be benefitted by, what's Publickly Preached.

Consider,

7. *The Pious Educating of Youth, is the best way to continue and propagate the true Religion to future Generations.* We own (and that on good grounds) the Christian Religion, to be the best, the only true Religion in the World; surely then, we should do our best, that it may be continu'd and propagated among others after we are dead. *He appointed a Law in Israel, which he commanded our Fathers, that*

they should make them known to their Children. That the Generations to come might know them, even the Children which should be born, who should arise and declare them to their Children, &c. Psal. 78. 5 — 7. Thus God plainly requires, that we should indeavour the Propagating the true Religion, even among Children *not yet born*, that is, in all future Generations. The Godly Israelites were concern'd and fearful, lest their Posterity, (not then born) should cease from, or fail of, Serving the Lord, *Josh.* 22. 25. The Apostle *Peter*, speaking about the truths and duties of Religion, says, 2 Pet. 1. 15 *I will indeavour that you may be able After my Decease, to have these things always in Remembrance.* So you should teach and charge your Children, that they may know and serve God *after your Decease*, after you are dead and rotten in your Graves. Nay, dont neglect giving wholesome Instructions and Counsels to your Children, tho' they seem heedless and regardless of them now; for possibly God may bring these counsels to their Minds, and make them Instrumental of saving good to them, even after you are dead and rotten. Seed often continues hid, unseen under the clods a pretty while; and after that, springs up and brings forth fruit. Indeed the upholding of Family Instruction and Government, is one of the best methods can be taken, to Propagate the true Religion to after Generations. In a Christian State, when Persons are brought up Igno-

gnorantly and Irreligiously *while Young*, they often prove naught as long as they live: they often prove *Plagues* and *Pests* to the *Families*, *Churches*, *Towns*, *Countrys*, where they live. They commonly retain thro' their whole life time, the ill Opinions, Ways, Practices they were brought up in. *Can the Ethiopian change his skin? or the Leopard his spots? then may ye also do good, that are accustomed to do evil*, Jer. 13. 23. When Persons have been *accustomed* to do evil, tis no easy thing to break that custom. If you would not have your Children Ignorant, Prosane, Irreligious when they leave your Houses, or after your Death, then dont suffer them to be so while under your Family care. Would you have your Children when grown up, to walk in the right way? Then *Train them up* in it, *Prov* 22. 6. Catechise and counsel them well while Young, if you would have them Godly and Useful in their Generations. History tells us, that by *virtue of Catechising*, there was never a Kingdom but receiv'd alteration in their Heathenish Religion, within fourty years after Christ's Passion. *Julian* the *Apostate* (thought to be the *wisest Enemy* the Church ever had) when he went about to suppress Religion, did *not use Torments* (as many others had done) but (as tis storied of him) *put down Schools and all Catechising*. Indeed the Devil could not have prompted him to a more likely way, to root out the Christian Religion, than to hinder Youth from being

Instructed and Educated in it. Many talk much about *Reformation*, about maintaining and *Propagating* the true Religion; they prescribe means for it, such and such things must be done, *Magistrates* must do this, *Ministers* must do that, they lay much blame on others; but possibly they prescribe no means to, they think little or nothing is amiss in, themselves. But if we are serious and in earnest for Reformation, for Propagating Religion; then let every Housholder Reform his own Heart and Life, and religiously Instruct, Charge & Govern his own Family. This is the way, if we would have Religion revive and flourish. I make no doubt, but that the *Decay of Religion, of Practical Godliness* among us, is not more owing to any one thing, than to the *neglect of Family Instruction and Government*. Without *Family care*, the labour of Magistrates and Ministers for Reformation and Propagating Religion, is likely to be in a great measure unsuccessful. It's much to be fear'd, Young Persons wont much mind what's said by Ministers in Publick, if they are not Instructed at home: nor will they much regard good Laws made by Civil Authority, if they are not well counsel'd and govern'd at home. One says,

'Give us the *best Magistrates*, let them E-
'nact the *best Laws*, and back them with the
'*strictest Execution*; yet Societies *will be naught*,
'while governours of Families neglect their
'dury in Religious Education. Well then, bring

bring up your Young Ones for God. Our Fathers left a pleasant Land, pleasant Worldly accommodations, and came to this Place, (a Wilderness not sown) that they might injoy Gods Ordinances in their Purity, that they might teach and practise the true Religion without being molested; and might leave the same as the *best Portion to their Children*: and shall this Religion languish & die in our days, (Oh how greatly is it decay'd already as to the power and practice of it!) or shall it die in the next Generation, thro' our neglect in this? God forbid that it should. Therefore God forbid, that Family Instruction or Government, should be slacken'd or neglected. I'm fully satisfied, That that man has not one jot of true Religion in his heart, who is willing that the true Religion should die, when he himself does: and I'm as fully satisfied, that the Religious Educating of Youth, is one method as good as can be taken, to Propagate the true Religion to future Generations.

8. *It will be much for your own benefit, Religiously and Conscientiously to Educate your Children.* If your indeavours prove successful, and your Children become truly conscientious and religious, then,

1. *This will be for your outward profit and advantage.* For if your Children are truly conscientious, you may put trust and confidence in them, leave much of your business and care with them; they'l be diligent & faithful in what

what you set them about: this will be to your profit and advantage. Whereas many Children are so false, careless, negligent; that their Parents can't trust them with any business, can scarce believe any thing they say, but are almost impoverish'd by their ill practices.

2. *This will make you Joyful. A wise Son maketh a glad Father*, Prov. 15 20. *The Father of the Righteous shall greatly rejoyce: and he that begetteth a wise Son shall have joy of him*, Prov. 23. 24. It must needs be pleasing and joyful to Christian Parents, to see their Children modest, sober, blameless, useful in their Places; especially to see them practically Godly. But if thro' your negligence, your Children prove vile, wicked, scandalous; this (if you have any Grace, nay any moral principles such as are often found in Heathen) must needs be a grief unto you. *A foolish Son is a grief to his Father, and bitterness to her that bare him*, Prov. 17. 25. Such a *foolish* Son, is the *calamity of his Father — and the heaviness of his Mother*, Prov. 19. 13 & 10. 1.

3. *This will be for your honour.* If your Children are truly Pious and Conscientious, they'l manifest love, respect, obedience to you, this puts honour on you; but if they're disobedient & irreligious (thro' your neglect) this reflects dishonour on you. We read of a Son *that causeth shame*, Prov. 17. 2. And what Children are they that cause shame to their Parents? Why commonly such as are *left to themselves*,

selves, (Prov. 29 15) not well taught nor govern'd. If Family governours neglect duty to their Young Ones, no wonder if they're dishonoured by them: *Nabal* was so churlish & ill carriag'd in his Family, that he became contemptible; one of his own Servants said of him, *he was such a Son of Belial that a man could not speak to him*, 1 Sam. 25. 17. Nay further, the wickedness of Children often brings them to a *miserable End*, which must needs be a grief and *shame* to their Parents; if they have any natural affections in them. We read that *little Children mock'd the Prophet Elisha, saying, Go up thou bald head, Go up thou bald head*; but God sent *two She bears that destroy'd fourty two of them*, 2 King. 2. 23, 24. Their wickedness brought them to a miserable end, which doubtless was very distressing to their Parents. But you may be sure those Children were *not well Educated*, they were of *Bethel*, a Place of great *Idolatry*, they mock'd at a *true Prophet* for his Infirmity of Age, being *bald*; and very likely also for his *Religion* and *Office*, being so taught by their *Idolatrous* Parents: for *Idolaters* were no friends to faithful Prophets. By the way, never suffer your Children to laugh or jear at natural defects in any, at *deafness, blindness, lameness*, or any deformity in any Person; but teach them rather to admire God's Mercy, that they themselves dont labour under such inconveniences. Indeed the wickedness of Persons, has sometimes brought them to open shame;

shame, capital Punishment, to the *Gallows*; where they have confess'd, that the neglect of Family Instruction & Government, has been the occasion of their wicked practice & shameful end: this must needs bring shame & grief to Family Governours, whether Parents or Masters. Therefore bring up your Young Ones for God, lest you are filled with shame, sorrow, and grief for neglecting it; by the miseries they bring on themselves. If your indeavours to bring up your Young Ones for God, are *Succeeded*, twill be for your own *Profit, Joy* and *Honour*, even here in this World.

And I may add,

4. *If your're faithful and conscientious in the Religious Educating of your Children, 'twill yield you comfort when Death parts you from them.* Such parting time will soon come, and if you neglect your Childrens Souls, how grievous will it be to part? If you were Sick & look'd on your selves as dying, how grievous would it be to reflect on your negligence, & to think, 'I'm 'going to leave my poor Children, in a wide 'wicked World full of Snares & Temptations; 'and I have not fortifi'd them against the 'same, by suitable constant Instructions, War'nings & Exhortations; and now I'm going, 'and can do no more for them? Again,

If Death takes your Children from you, how bitter will it be to reflect and think, 'Alas, 'they are dead, they are gone to an endless 'Eternity and I know not whether to Heaven 'or

'or Hell; I have not diligently taught and 'govern'd them, nor daily & earnestly pray'd 'for them as I should have done; I dont know 'but they're gone to Hell thro' my negligence; 'and now they're past the reach of my In'structions, Tears, Prayers, I can do no more 'for them for ever. O wretched Creature that 'I am, I have been cruel, barbarous, merciless 'to their Souls in basely neglecting of them: 'alas, how bitter must such reflections as 'these, needs be to those that feel the sting of 'them?

But on the other hand, if you are conscientious in Educating your Children, and can appeal to God as witness of your sincerity, diligence, fidelity (notwithstanding your unavoidable bewail'd Infirmities) then you may part with your Children when Death comes, and that with Peace and comfort. If your Consciences testify for you, twill be matter of rejoycing to you. Therefore if you would *part comfortably* from your Children, then *Conscientiously & Religiously teach* and govern them. Nay, if out of Conscience to God you religiously Educate your Children, Indeavouring that they may be truly holy, then God will accept and reward such your indeavours, whether he gives the Success you desire or not. *Every man shall receive his own reward, according to his own labour*, 1 Cor. 3. 8. 'Tis not said, according to his *Success*, no, possibly he had little or no Success in his work; but according

to

to his *Labour*, his care, diligence, faithfulness! Faithful Ministers are a sweet Savour unto God, in them that *Perish*, as well as in them that are *Saved*, 2 Cor. 2. 15, 16. So if you diligently do what you can, with conscientious care, to bring up your Children in the knowledge and fear of God; God will then accept and reward you for ever, tho' your Children should prove never so vile and scandalous. Let these great and weighty Motives which have been mention'd, quicken Parents to use utmost care and diligence, religiously to Educate their Children.

Having said thus much, about the *Duties of Parents to their Children*, we are now to say something,

2. *About the Duties of Children to their Parents.* And here I shall mention a few things.

1. *Children should love their Parents.* Parents & Children should love mutually, love one another; if they dont, they're *without natural affection*, which is mention'd among the worst crimes of *Heathen*, Rom. 1. 31. and *Hypocrites*, 2 Tim. 3 3. If Children duely consider, they'l find they have abundant cause to *love* their Parents, they are very base & vile if they neglect it. Unless they *love* their Parents, they can't do other duties which they owe to them, as they should.

2. *Children should fear their Parents.* Lev. 19 3 *Ye shall fear every man his Mother and his Father.* God requires that *every Person* should *fear* his Parents, not only his *Father*, but also his *Mother*. Yea the *Mother* is here mention'd *first*, possibly because Persons are more apt to disregard their *Mothers*, tho' they stand in some awe of their *Fathers*. But Children should *fear both*, fear to offend, grieve, disobey, or displease either of them. The great God of Heaven, bids *Children fear their Parents*, if therefore they fear them not, they rebel against God.

3. *Children should Reverence and Honour their Parents.* Exod 20 12. *Honour thy Father and thy Mother.* This is one of those commands which the great God uttered immediately with his own Mouth. Our Saviour repeats this Precept, *Matt.* 15. 4. And so does the Apostle, *Eph* 6. 2. They should in their *words* put respect and honour on their Parents; by no means speak rudely or sawcily to them. They should by way of respect, acknowledge the *Relation* between them and their Parents, as *Isaac* did, *My Father*, Gen. 22. 7. And *Solomon* said, *My Mother*, 1 King. 2. 20. They did not disown their Parents, they did not scornfully call them, the *Old Man*, or the *Old Woman*, but *respectfully* said, *My Father*, *My Mother*. *Rachel* spake very *respectfully* to her *Father*. Gen. 31. 35. *Let it not displease my Lord.* Children should not only in *Words* but also in bodily *Gestures*, put honour on their Parents. The Children of the vertuous Woman, *rise up* and call her blessed, *Prov.* 31. 28.

Then

They *rose up*, showing reverence therein; and call'd her *blessed*, they *spake* respectfully and thankfully to her. *Solomon* even when *King* did *rise up* to meet his *Mother*, he *bowed* himself to her, 1 *King.* 2. 19. *Joseph* tho' greatly advanc'd, the second man in *Ægypt*, yet *bowed himself* to his Father, *Gen.* 48 12. It becomes Children of what *Age*, *Sex*, *Quality* or *Dignity* so ever; to show respect and reverence to their Parents, both in *Words* and *Gesture*. And wo to them that despise, contemn or abuse their Parents. *He that smiteth Father or Mother shall surely be put to Death*, Exod. 21. 15. 'Twas not death, a capital crime, meerly to smite another Person; but God's law made it a capital crime, for any to smite Father or Mother. So, *Lev.* 20. 9 *He that curseth his Father or Mother, shall surely be put to death.* Prov. 30. 17. *The eye that mocketh at his Father or despiseth to obey his Mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it.* That is, such an one shall come to a shameful and untimely Death; die so shamefully, as that the birds of prey should feast upon him. Children therefore should take heed that they dont dare to *Mock* at Parents, or *despise* to obey them. *A foolish man despiseth his Mother*, Prov 15. 20. Persons are often more apt to *despise a Mother*, (the weaker vessel, and frequently most indulgent) than a *Father*; yet if any man does despise his Mother, God calls him a *fool* for it; God counts

him and will treat him, as a vile, scandalous wicked Person. *Despise not thy Mother when she is old*, Prov. 23 22 If Parents are grown *Old*, *Crazy*, *Infirm*, *Sickly*; able to do little or no business, but need much tendance; if they're weak or shatter'd in the abilities of their minds; nay if they're chargeable with evident Sinful failings & infirmities; yet Children should *not despise* them, but *honour* them still. Tho' Children should hate their Sins, yet they should love & honour their Persons. *Noah's* Drunkenness was a great Sin in him, yet twas base for his *Son* to *Mock* or Jear at him (as *Ham* probably did) and twas commendable in *Shem* and *Japhet*, to cover and hide as far as lawfully they could, what might expose their Father to further shame or contempt, *Gen.* 9. 21. — 25. Oh its a very great and dangerous crime, for Children to despise or disrespect their Parents. Deut. 27. 16 *Cursed be he that setteth light by his Father or his Mother, and all the People shall say Amen.* All the People should reckon, and say, that he deserves to be curs'd of God, who sets light by his Parents; who slights, disrespects, despiseth or dishonoureth them. Children should be so desirous to honour their Parents, that they should even hide and conceal their Sinful failings, so far as they can do it without Sin in themselves: they should never despise their *Persons*, but always honour them.

4. *Children should give diligent heed, to th wholesome Instructions and Counsels of their Pa rents.* Prov. 1 8 *My Son, hear the Instructio of thy Father, and forsake not the Law of thy Mo ther.* Prov 6 20 *My Son, keep thy Father's commandment, and forsake not the Law of th Mother.* Psal. 44 1. *We have heard with ou Ears, O God, our Fathers have told us, what wor thou didst in their days, in the times of old.* seems they heard, minded, remembred wha their Fathers had told them, about the wondrou works of God, which should quicken them t fear and serve him. Tis said, Prov. 13 1. *A wise Son, heareth his Fathers Instruction.* There fore those are *Fools*, very *Wicked*, who wo readily, heartily, thankfully receive and re tain, the wholesome counsels of their Parent Oh Children, the great God of Heaven bid you hearken to the good Instructions an Counsels of your Parents; if you neglect disregard or despise them, you therein disob God himself.

5. *Children should patiently bear, and gro better by, the needful Chastisements and Correctio their Parents give them.* Heb. 12. 9. *We ha Fathers of our flesh which corrected us, and we gav them Reverence.* Children should *Reverenc* their Parents, in patiently bearing deserv'd corrections, and in growing more dutiful and obedient thereby. They should not be proud stout, stubborn, refractory, refusing the cor rections their Parents would justly give them

or refusing to be *mended* and reformed there by. Prov. 29. 17 *Correct thy Son, and he shall give thee rest: yea he shall give delight to thy Soul.* Children should see to it, that their Parents may have *rest*, quiet and *delight of Soul*, in the *good fruits* of their *Corrections*. Oh Child, if thou art not bettered by the Cor rection of Parents, thou art in danger of being terribly destroyed. Prov. 15. 10. *He that hateth reproof shall die.*

6. *Children should be faithful and obedient to their Parents.* They should be faithful to their interest, and not wrong them in their Estates. It may be some Children are apt to think that what's their Fathers is theirs; and so will make bold to take almost what they please of their Fathers Estates, without their Fathers leave; and will spend, give or game away the same as they list. But those who are thus free with their Parents Estates, thus waste and dimi nish them without their Parents leave; they sin greatly. Prov. 28. 24 *Whoso robbeth his Father or his Mother, and saith, it is no transgression; the same is the companion of a destroyer.* Prov. 19 26. *He that wasteth his Father, and chaseth away his Mother, is a Son that causeth shame and bringeth reproach.* Well then, let Children be true and faithful to their Parents, not defrauding or wronging of them at all in their Estates. What their Parents give them they should be thankful for, but they should not take what's their Parents, without their

knowledge and good liking. And as Children should be *faithful* to their Parents Interest, so they should *obey their Commands*. Our Holy Lord Jesus was *Subject to His Mother*, and to *Joseph* his Mothers Husband, *Luk* 2 51. God says, Eph 6. 1. *Children, obey your Parents in the Lord, for this is right.* Col. 3. 20 *Children, obey your Parents in all things.* That is, in all *Lawful* things; for if Parents should bid their Children *Lie, Steal, Swear falsely*, or do any thing that's Sinful, they ought not to obey them therein. God is our Supream Lawgiver and Judge, therefore if any should bid us act contrary to his Laws, we ought not to obey them therein. Our Saviour says, Mat. 10 37. *He that loveth Father or Mother more than me, is not worthy of me.* We must never displease Christ, to please any Person whatsoever. But Children should obey their Parents, in all lawful things. Children, if you find your hearts ready to rise, and rebel against your Parents; then read these plain commands of God now mention'd, wherein your Maker requires you to obey your Parents. In this very case (as well as in a thousand more) Indeavour to impress an awful sense of God's Authority on your Consciences. When you disobey the lawful commands of Parents, you disobey God himself. The *disobedient to Parents*, are numbred among the *worst of Heathen and Hypocrites*, Rom. 1. 30 2 Tim. 3 2. To *obey Parents*, is *right*, tis *well pleasing to the Lord*,

Col.

Col. 3 20 therefore to *disobey* them, must needs be *wrong*, it *provokes* God. Oh Children, consider these things, they are not light or small matters; lay them seriously to heart. It may be your Parents bid you go to work, bid you do these or those things; but you wont, you disregard what they say. It may be you idle away your time, you'l be abroad very late on Nights, very unseasonably; you'l get into ill Company, frequent Taverns, take to Gaming and other ill practices, and all this quite contrary to the plain commands of your Parents, is it so? If it is, then you disobey and rebel against God himself. Tis no small evil you're guilty of; you greatly provoke the Holy God, your're in the way to ruine. Consider that awful place concerning the Sons of *Eli*, 1 Sam. 2 25 *They hearkened not to the Voice of their Father, because the Lord would slay them.* When Children are stubborn and disobedient to Parents, they're under awful Symptoms of terrible ruine. When Children are disobedient to Parents, God is often provok'd to leave them to those Sins, which bring them to great shame & misery in this World, as well as to endless Plagues in the other. The Father and Mother of a *Rebellious Son*, were to bring him forth to the Judges for *open Punishment*, and say, Deut. 21 20. *This our Son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard* If he *wont obey his Parents*, then he's left it seems

(and

(and how often does it prove so?) to *Gluttony* and *Drunkenness?* and at length dies by the hand of Justice for his great Wickedness. We read, Ezek. 22. 7 *In thee, have they set light by Father and Mother.* Then follows an account of *Oppression, Contempt of holy things, profaning the Sabbath, Murder, Idolatry, Incest, Adultery*, &c. Some seem to think, that *disobedience to Parents*, was *leading* to all those other abominations there mention'd. Alas Children, if you once become disobedient to Parents, you dont know what vile abominations God may leave you to fall into. When Persons have been brought to die at the *Gallows* for their crimes, how often have they confess'd, that *Disobedience to Parents* led them to those crimes? As for my own part, except what's openly irreligious and profane, scarce any thing is more grating and roiling to me, than to see Children rude, sawcy, unmannerly, and disobedient to their Parents. When the Prophet would set forth the great wickedness of God's People, he mentions these things as *plain evidences* of it. Mic. 7 6. *The Son dishonoureth the Father, and the Daughter riseth up against her Mother.* The Apostle describes *Perilous times*, from this (as well as many other things) 2 *Tim.* 3 1, 2. that Persons are *disobedient to Parents.* The fifth Commandment is, *Honour thy Father and thy Mother*; the Apostle calls this, the first Commandment *with Promise*, Eph. 6. 2. Indeed a gracious God

God often bestows, singular outward (as well as other) blessings on those, that are conscientions in honouring and obeying their Parents. God was much pleas'd with the *Rechabites*, and promised singular favour to them; because they were careful to *Obey the Commandment of Jonadab their Father*, Jer. 35 18, 19. On the other hand, God often brings even outward shame and misery on those, who are disobedient and rebellious to Parents. When therefore disrespect and disobedience to Parents, becomes common and prevailing, then the *times are Perilous*, they're very Sinful, and like to grow worse till ruine comes. O let Children mind these things, lay them deeply to heart, apply them close to their own Consciences; lest they provoke the Lord, to pour out his terrible Indignation upon them.

7. *Children should be very willing and ready, to Support and Maintain their Indigent Parents.* If our Parents are Poor, Aged, Weak, Sickly, and not able to maintain themselves; we are bound in duty and conscience to do what we can, to provide for them, nourish, support and comfort them, *Mal* 3 17. — As a man spareth *his Son that serveth him*, Children should be *Serviceable*, useful, comfortable to their Parents. History tells us, *Æneas* was called *Pius*, for delivering his *Aged Father* when in great danger. When *Jacob*, was *Old* and *Famine Prevail'd*, his godly *Son Joseph* did provide for and *nourish him*, and his Family too, *Gen.* 47 21.

When

When he sent his Father a *Present*, he sent him *the good things of Egypt*, as well as *Corn, Bread, Meat*, Gen. 45 23 He sent him not only *necessaries* to support Life, but what might also be for conveniency, comfort and *delight*: he was willing his Father should share in the *best things* he had. This was a noble commendable example, and condemns those who would put off their aged or poor Parents with the *meanest things* When *Sampson* got some *honey*, he gave of it to his *Father* and his *Mother*, *Judg.* 14. 9. He was willing to feed *them* as well as himself. When *David* and his *Kindred* were in danger from *Saul's fury* he took care for the *safety and comfort* of his *Father and his Mother*, 1 *Sam.* 22 3, 4. *Rahab* was solicitous for the welfare of her *Parents* when she agre'd with the *Israelites Spies*, saying, Josh 2. 12, 13. — *Swear unto me by the Lord — that ye will save alive my Father and my Mother, and my Brethren and my Sisters*, &c If our Parents are in any danger, we should do what we can for their safety, as *David* and *Rahab* did. *Tully* (a very Heathen) could say, *We are not born for our selves, but partly for our Country, partly for our Parents, and partly for our Children.* — *It conduceth much to the welfare of our Country, that Children be Pious to their Parents.* Doubtless many *Heathen* will condemn those *Christians*, who are backward to relieve and support their Parents. Our blessed Redeemer when in great pain, when *hanging*

hanging on the Cross, even *then* recommended his *Mother* to the *care of his beloved Disciple*; who *from that hour took her to his own home*, Joh. 19. 26.27. Our Saviour also *condemn'd* those, who would allow *Children* (tho' under a pretence of *Devoting their Estates to Pious uses*) *to withhold suitable maintainance from their Parents.* To *maintain Parents* if they are needy, is part of the *honour* we owe them; therefore our Lord calls the *withholding maintainance from them*, a *making the word of God of none effect*, Mat. 15 4. — 6. Mark 7 11. — 13. 'Twas said to *Naomi* concerning her *Grand-son*, Ruth 4 15. *He shall be unto thee a restorer of thy life, and a nourisher of thine old age* Some read it, to *feed* thine old age. Indeed Children and Grand children, should be ready to feed, nourish, comfort their aged Indigent Parents, and Grand-parents. The Apostle says, 1 Tim. 5 4. *If any Widow have Children or Nephews, let them learn first to show Piety at home, and to requite their Parents: for this is good and acceptable before God.* v 16 *If any man or Woman that believeth have widows*, (if their Mothers or Grand mothers are Widows) *let them relieve them, and let not the Church be charged.* The word here rendred *relieve*, comes from a word that signifies (and is sometimes translated) to *suffice*. Joh. 14 8. to be *enough*, Mat. 25. 9. to be *sufficient*, 2 Cor. 12 9. Indeed Children should not be covetous & niggardly in supplying their Parents; but (if able) they,

they should readily afford what may suffice, be enough and sufficient for them. For if they dont requite and relieve their Parents; they are *not pious*, they neglect what's *good & acceptable to God*. In a word, it's vile and abominable in Children, to suffer their helpless Parents to want what's for their necessity and comfort, if they are able to supply them. What care did our Parents take of us, when we were little things, when we could not *do* nor *speak* for our selves? How often, and how long a time, did they *feed* & *cloth* us? And they did it gladly and cheerfully. How tender were they of us, in our Sickness & Wants; how ready to do all they could for our welfare? Surely we can't sufficiently requite them; we should think nothing too much that we can do, for their real comfort. We dont deserve food our selves, if we are not willing to grant part of it to our Parents, if they need it. Let us consider what has been thus offer'd, from the plain word and law of God; and be quickened hereby to do our duty to our Parents, as long as they and we shall be continu'd in the World.

Having thus set forth in some general heads, the Duties of Parents and Children we are (according to the method propos'd) in the last place,

IV. To

IV. *To say something about the Duties of Masters and Servants.* Under the title of *Masters*, *Mistresses* also may be comprehended; for they are to be *submitted to*, Gen. 16 9. They are to have an hand *in guiding the house* and governing the Family, 1 *Tim.* 5 14. And by *Servants* we may understand, *Male* and *Female*, both Men Servants & Maid Servants; for both the one and the other should be under government, and in subjection, *Exod.* 20. 10. Under this last head therefore I shall say something, about, (1) *The Duties of Masters to their Servants.* (2) *The Duties of Servants to their Masters.*

1. *About the Duties of Masters to their Servants.* Here I shall say,

1. *Masters should suitably provide, for the bodily Support and Comfort of their Servants.* Servants, are of their household; and if they provide not for such, they're worse than Infidels and have denied the faith, 1 *Tim.* 5. 8 The vertuous Woman allows to her household, both *food and raiment*, Prov. 31. 15, 21. It's true, sometimes by bargain or agreement, the Servants themselves (or their Parents or Guardians) are to provide them *Cloths*; when 'tis so, then the Master is free from that care and charge. But when Servants are wholly at the finding and allowance of their Masters, then their Masters should provide them *suitable food, raiment, lodging.* such as may be for their

 health,

Health and *comfort*. And in case of *Sickness* ... *Lameness*, such *Physick* and *careful tendance* as ... needful; should be granted to them. Whe... the good Centurion had a Servant Sick, ... besought the Lord Jesus (the best Physitia... for Soul and Body) *to heal him*, Mat. 8 5. ... He did not treat his *Sick Servant* like a worth... less dog (or as the *barbarous Amalekite* left h... Sick Servant to perish, 1 *Sam.* 30. 13.) but ... shew'd a *tender care* of and concern for him... the same is the undeniable duty of all Maste... and Mistresses, in the like case of Sickness ... their Servants. For any to pinch their Se... vants (tho' *Negro's*, *Indians*, or any *Slaves*) ... allowing them such *Food*, *Raiment*, *Sleep* (a... careful tendance in case of Sickness) as ... needful for them; is an unmerciful, wicke... and abominable thing.

2. *Masters should keep their Servants diligently Imployed.* Indeed they should allow the... sufficient time to *Eat*, *Drink*, *Sleep*; and ... proper occasions some short space for relax... tion and diversion, may doubtless be very ... viseable. To be sure Servants should be ... low'd time, for *Secret Prayer*, *learning their C... techism*, *reading the Bible*, and other go... Books for their Spiritual benefit. The... Masters dont show much Religion, who wo... allow their Servants time for such things ... these. But tho' time should be allow'd ... these things, yet we may say in general, S... vants should be kept diligently imploy'd ... busi...

...siness. Tis said of the vertuous Woman, ... Prov 31. 27. *She looketh well to the ways of her household, and eateth not the bread of Idleness.* She wont be *Idle* her self, nor suffer her house... hold to be so neither; she'll keep them well ... to their business. She show'd her *vertue* in... this; all Masters and Mistresses should imi... tate her herein. Idleness is the Devils School; ... Satan finds work for those, who are not im... ploy'd for God. No good comes of Idleness. ... Dont suffer your Servants to be *Idle*, oversee ... them carefully and inspect their carriage, to... prevent their unfaithfulness. On the other ... hand, *dont be Ægyptian Task masters to them*; ... dont put them on work beyond their Power ... and Ability (nor on work improper and un... suitable for that sort of Service they ingag'd ... for) and dont require an *unreasonable measure* ... of work from them.

3. *Masters should defend and protect their Servants.* Since their Servants are under their ... care, and imploy'd in their business; if any ... would wrong or injure them, they should in... deavour to protect and defend them. This is *just and equal*, right and reason require it; now ... Masters should do for their Servants, that ... which is *just and equal*, Col. 4 1. Masters ... themselves should not abuse their Servants, nor ... suffer (if they can prevent it) others to in... jure them.

4 *Masters should govern their Servants well.* They should charge them to obey God's com...

mands, to live ſoberly, righteouſl, & godlily. They ſhould uſe their authority, in furthering their Servants in a blameleſs behaviour; and in reſtraining them from Sin. They ſhould not ſuffer *Man Servant* nor *Maid Servant*, to profane the Sabbath, *Exod.* 20. 10. By the ſame rule, they ſhould reſtrain them from all other Sin as far as poſſibly they can. Therefore they ſhould chaſten and correct them, if need ſo require. *Judgments are prepared for ſcorners, and ſtripes for the back of fools*, Prov. 19. 29. *A Servant will not be corrected by words, for tho' he underſtand he will not anſwer*, Prov 29. 19. If he's ſo fool-hardy, high and ſtout as not to be mended by words; then correction ſhould be us'd for his reformation. Yet you ſhould not correct them (as we ſaid before of Children) in rage and paſſion; nor upon uncertainties, unleſs you are ſure of their faults; nor ſhould your corrections be cruel and unmerciful; if milder ones will do, more ſevere ones ſhould ever be avoided. Maſters ſhould not be tyrannical to their Servants, nor act as tho' they had an Arbitrary unlimited power over them. They ſhould *not oppreſs* them, *Deut.* 24 14. Nor *rule them with rigour*, Lev. 25 43 The Apoſtle ſays to Maſters concerning their Servants. Eph. 6 9 *Forbearing threatening.* The word rendred *forbearing*, ſome tranſlate, *moderating*. Threatenings ſhould never be immoderate, nor exceed what the crime deſerves. Maſters ſhould not frown and

and threaten, when Servants are not in fault; nor for every ignorant ſlip or miſtake neither. Maſters ſhould not affect an harſh, rough, rigorous way of ſpeaking to their Servants; as tho' they were another ſort of Creatures different from themſelves. Maſters ſhould be *good and gentle*, 1 Per. 2. 18. As Maſters ſhould govern their Servants well, reſtraining them from Sin as much as may be; ſo they ſhould incourage and commend them when they do well. Our great Lord (the Maſter of us all) will ſay to the faithful, Matt. 25. 21. *Well done* thou good and faithful Servant. Surely then, we ſhould ſay to our Servants, *well done*; we ſhould *commend* and incourage them when they deſerve it. Again, when Maſters or Miſtreſſes make *Promiſes* to Servants, they ſhould faithfully and exactly fulfill them. If we would have Servants faithfull to us, we ſhould be ſo to them And I might here ſay as to *hired Servants*, their *Wages* ſhould be duely honeſtly and ſeaſonably paid them. Col. 4. 1. *Maſters give to your Servants that which is juſt and equal; knowing that ye alſo have a Maſter in heaven.* If we ſhould wrong our Servants in Word or Deed, poſſibly in ſome caſes they would ſcarce know how to right themſelves; but ſhall their helpleſs condition imbolden us to wrong them? God forbid. We have a Maſter as well as they, even God in heaven, and we are accountable to him how we carry it to our Servants.

God will relieve the oppreſſed, he will recompence wrongs; the fear of his holy diſpleaſure therefore, ſhould reſtrain us from any way injuring our Servants. Tho' we are now their Superiors, yet they and we ſhall ſoon ſtand on a level before the Throne of our Judge; who will give to every one according to his ways. Let us not therefore wrong the meaneſt Servant we have; but give what is juſt and equal; and hear what they can reaſonably plead for themſelves in any matter. *Job did not deſpiſe the cauſe of his Man Servant or Maid Servant, when they contended with him,* Job 31. 13 We ſhould give to Servants (as well as others) what's their right and due. If we keep back the *Wages of Hirelings*, or defraud them of their due; their cries will enter into the ears of the Lord of Sabbaoth (the Lord of hoſts) and great will our guilt and danger be. Jam 5 3. 4 *At his day thou ſhalt give him his hire — leſt he cry againſt thee to the Lord, and it be Sin unto thee* Deut. 24 15. *The wages of him that is hired, ſhall not abide with thee all night, until the Morning,* Lev. 19 13. No, it ſhould be paid preſently. This indeed ſeems to refer to *Day Labourers*; but the law in proportion, may extend to Servants hired for ſome longer time, wages ſhould be paid them as ſoon as they are due. God ſays, Mal. 3 5. *I will be a ſwift witneſs againſt thoſe, that oppreſs the hireling in his wages.* Let thoſe conſcientiouſly conſider this text, who are back-

backward to pay thoſe whom they hire to work for them.

5 *Maſters ſhould Teach and Inſtruct their Servants well* When Maſters take *Apprentices*, to teach them ſome particular Trade or Occupation; they ought in duty and conſcience, to give them all the skill and inſight they can, in ſuch their Occupation. If they dont faithfully Inſtruct them therein, they're unjuſt and unrighteous to them. But by the way, Maſters ſhould not allow themſelves in any unfair practices in their Callings, nor teach their Servants ſo to do. If Maſters are hired to *Work by the Day* (as in ſome Trades they often are) they ſhould not be *lazy and idle* (if they are, they do but *Steal* in taking the whole of the Wages agre'd for) they ſhould not do their work ſlightly or fallaciouſly; nor teach or ſuffer their Servants ſo to do. They ſhould not for the *getting of more cuſtom* (and graſping much more work into their hands) make *fair Promiſes*, which poſſibly they have *no proſpect nor deſign to accompliſh*; nor ſhould they teach or allow their Servants, in ſuch a vile wicked abominable practice! Maſters ſhould communicate to their Servants, all the honeſt skill to be us'd in their Trade, but no ill tricks or cheating fallacious practices. Well, but ſhould not Maſters take care of the *Souls of the Servants*, and teach them the *Truths and Duties of Religion*? Yes indeed they ſhould, tis their indiſpenſible duty ſo to

do

do; but this was spoken to before, under the head of *Parents bringing up their Children Religiously.* The things there offer'd, should direct and move Masters, to bring up their Servants in the knowledge, fear and service of God. If you suffer your Servants to be ignorant, irreligious, vicious; they may do unspeakable mischief to the Souls of your Young Children, if you have any such in the Family. Would you have your Children truly Religious? Then strive that your Servants may be so too. Nay if by God's blessing on your pious indeavours, your Servants become truely conscientious and religious; they'll be the more profitable to you. They'll then be trusty, faithful, diligent in your absence as well as in your presence; they'll be great blessings to you. *Abraham* had a *Religious Servant*, and he betrusted him with a weighty affair (the getting a Wife for his Son *Isaac*) and that Servant prov'd both *Prayerful* and *Successful* in the matter, *Gen* ch. 24. The affairs of *Laban* were *blessed* for the sake of *Jacob*, his religious godly Servant. *Gen* 30 27. The affairs of *Joseph*'s Master, were blessed for the sake of *Pious Joseph*: being conscientious, he was faithful to his Master: and would not be unchast with his Wife, tho' strongly tempted thereto. *Gen.* 39 3. 8, 9. *Onesimus*, before conversion, was an unprofitable Servant, a base fellow, he ran away from his Master; but after he was converted, and truly Pious, *Paul*

Paul said of him to his Master *Philemon*, v. 11. *Now he is profitable to me and thee.* Indeed a religious Praying Servant, is a very great blessing and should be so esteemed. Therefore do what you can, that your Servants may be such. By no means discourage them, from any thing that's vertuous and pious; but by good Instructions, counsels, and a blameless example set before them, do your utmost to make them truly religious. Keep them as much as possible from ill company, pray hard for them. You should thus strive that they may be truly religious, for the sake of your own credit, comfort and profit, for the sake of their precious Souls, for the promoting Gods glory by the Propagating of Religion in the World. Having thus hinted at the *Duty of Masters to their Servants*, we may,

2 *Say something about the Duty of Servants to their Masters.* And here I might say,

1. *Servants should fear their Masters.* God says, Mal. 1 6 *If I be a Master where is my fear?* This plainly intimates, that Servants should *fear* their Masters; yea they're bid to obey them with *fear and trembling*, Eph. 6 5 To be subject to them *with all fear*, 1 Pet. 2. 18. They should therefore stand in awe of their Masters and Mistresses, and be afraid justly to offend them in any thing.

2 *Servants should Honour their Masters.* 1 Tim 6 1. *Let as many Servants as are under the Yoke, count their own Masters worthy of all honour;*

honour; that the Name of God and his doctrine be not blaſphemed. Servants are bid, Tit 2. 9. *Not to anſwer again*; the word ſignifies, *not contradicting.* Servants ſhould in their words and actions, put reſpect and honour on their Maſters; they muſt not give ſawcy, impudent, contradicting Anſwers to them. If thoſe Servants who pretend and profeſs to be Chriſtians, are rude and unmannerly to their Maſters, carry it as tho' they were their equals; if they are ſullen, ſurly, humourſome ſo as ſcarce to give an Anſwer when ſpoken to; or if they give ill language, croſs provoking impudent words; I ſay if they do thus, then they expoſe the Chriſtian Religion (which they profeſs) to be blaſphem'd and ill ſpoken of. Thoſe who dont honour their Maſters, they diſhonour God by breaking his plain commands.

3. *Servants ſhould Obey their Maſters, be diligent and faithful in their Service and to their Intereſt.* The word of God is very plain & expreſs for this. Col. 3 22, 23 *Servants, obey in all things* (that is, all *lawful* things, as was before hinted about Children obeying their Parents) *your Maſters according to the fleſh: not with eye ſervice as men pleaſers, but in ſingleneſs of heart, fearing God; and whatſoever ye do, do it heartily as to the Lord, and not to men.* Tit. 2. 9, 10. *Exhort Servants to be obedient to their own Maſters, and to pleaſe them well in all things, not anſwering again. Not purloyning* (that is, not

not Stealing from them, or defrauding them in their Eſtates) *but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.* Eph. 6 5.—7. *Servants, be obedient to them that are your Maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart as unto Chriſt: not with eye Service as men pleaſers, but as the Servants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord and not to men.* You that are *Servants*, take your Bibles, frequently read theſe plain commands of the Great God; that out of obedience to his Supreme indiſputable Authority you may be mov'd and quicken'd, conſciencioſly to obey your Maſters, and be faithful to their Intereſt. And you that are *Maſters*, if your Servants are diſobedient or unfaithful to you, then read to them theſe plain commands of the Great God, indeavouring to impreſs on their Conſciences, a ſenſe of Gods Authority and their own duty. Tell your Servants not paſſionately but ſeriouſly, that in diſobeying your lawful commands, they diſobey not only men but God alſo; becauſe God requires them to obey you. But to proceed, theſe things plainly ſhow, that Servants ſhould be obedient and faithful to their Maſters. Yea they ſhould carry it thus to their Maſters, *not only to the good and gentle, but alſo to the froward,* 1 Pet. 2. 18. Servants, are your Maſters or Miſtreſſes *froward*, are they peviſh, fretful, paſſionate,

paſſionate, unkind, unreaſonable in their carriage to you? If they are, that's their Sin, and for it they are accountable to God, their Maſter and yours too; yet God requires you to obey their lawful commands, and do what you lawfully can to pleaſe them, notwithſtanding their ill carriage to you. If they dont do their duty to you, yet you ſhould indeavour to do your duty to them. Tho' when you think they act unreaſonably, you may ſometimes humbly and modeſtly ſuggeſt your thoughts in the matter, as *Naaman's* Servants did, 2 *King.* 5. 13 yet their lawful commands you ought to obey. You therefore that are Servants, take heed,

1. *To obey All the Lawful commands of your Maſters and Miſtreſſes.* Art thou a Servant, and art thou ſet about ſome mean, ſervile, laborious work? Then remember, 'tis God ſet thee about it; for God bids thee obey thy Maſter. Dont ſcornfully think, that that work is below or beneath thee, which God ſets thee about. When thou diſobeyeſt the lawful commands of thy Maſter, thou diſobeyeſt God himſelf, and deſpiſeſt his Authority: that's vile indeed.

2. *Obey your Maſters, willingly, heartily, cheerfully.* God bids you obey your Maſters, with the *heart*, and with *good will*, Eph. 6 6, 7 If therefore you mutter, grumble, find fault, are ſullen, and ſhow a backward unwilling mind to do what you're ſet about; you then break the

the plain Commands of the Great God: you rebel againſt and diſhonour him. Therefore be hearty, cheerful, willing, in obeying your Maſters & Miſtreſſes; indeavour to *pleaſe* them well in all things, God bids you do ſo.

3 *Obey God in obeying your Maſters.* That is, obey your Maſters for this reaſon, becauſe *God bids* you obey them. If this principle prevails (as it ſhould) in your hearts and conſciences, twill prompt you to obey *all* the lawful commands of your Maſters; and to be as diligent and faithful in their abſence as in their preſence, behind their backs as before their faces. The Scriptures but now mention'd ſhow, that you ſhould obey your Maſters, in *ſingleneſs of heart, not with eye ſervice as men pleaſers*, you ſhould do it *heartily as to the Lord and not to men*, you ſhould do it as *unto Chriſt*. When your Maſter or Miſtreſs bids you do this or that, *Chriſt bids you do it*, becauſe he bids you obey them: therefore do what's bidden, out of obedience to Chriſt, as to him and for him. If you act from this principle, you may really pleaſe & honour Chriſt, while you're doing the meaneſt work you are ſet about. It may be you ſometimes think, that *Magiſtrates* and *Miniſters* and thoſe in Publick Stations, have an Opportunity to bring much honour to God; (tis true, they have ſo) but as for you poor underling Servants, you can do little or nothing for God's honour; but this is your miſtake. If you obey your Maſters,

are faithful in their Service, and that *out of obedience to God* (as has been said) you then honour & glorifie God; he's as well & really pleas'd with what you thus do, as with any thing that's done by those in Publick Stations. You honour God, by conscientious obedience to your Masters, therefore he'll take his time to honour you too. For he has said, 1 Sam. 2. 30. *Them that honour me, I will honour.* Nay, if you obey your Masters after the forementioned conscientious manner, Christ will reward you in heaven for it. It may be when you do your best, froward Masters & Mistresses will not be pleas'd with what you do, you can't give them content; but if tis so, yet if you're faithful and conscientious, Christ will be pleas'd with you and reward you *Of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ*, Col 3 24. *Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free*, Eph. 6. 8. These things were spoken by the inspired Apostle, more immediately & directly, to *quicken Servants* conscientiously & faithfully to obey their Masters And what greater encouragement can you have than this, to obey your Masters out of obedience to Christ? Dont think strange of what I'm going to say, if out of obedience to Christ, you obey your Masters or Mistresses, in *working in the Shop, or in the Field, in making a Fire, Sweeping the House, washing the Dishes*, or in the *meanest business* you

you can be set about; verily the Lord Jesus will take notice of it, remember it, acknowledge it, and *Reward it in Heaven hereafter.* Having thus shewed, that Servants should honour and obey their Masters, and be faithful to their Interest, we may (before we proceed to other distinct heads) draw a few Inferences from these things. Scil.

1. *Servants act very wickedly, when they dishonour or disobey their Masters:* It may be some Servants, by telling false tales and stories out of the house, do greatly hurt their Masters and Mistresses in their Credit, Reputation and Business; such are wicked Servants, they disobey and dishonour God, in thus dishonouring those that are over them. Possibly some Servants are very high, proud, stour, they'll scarce bear to be commanded or restrained: they are for much liberty. They must have liberty for their tongues to speak almost what and when they please; liberty to give or receive visits of their own accord, and when they will; liberty to keep what company they please; liberty to be out late on nights, to go & come almost when they will, without telling why or wherefore; such liberty they contend for, they wont be rul'd, govern'd, restrain'd: or it may be the work they are set about, they reckon 'tis beneath and below them, they wont stoop to do it, but will rather disobey Masters or Mistresses; such Servants are very wicked. They are daring in their plain dis-

obedience to God, their abominable rebellion againſt him: they trample Gods law, his Authority, under their feet.

2. *Servants are very wicked, when they are* Lazy *and* Idle *in their Maſters Service.* The *Slothful* Servant, is juſtly call'd *Wicked*, Mat. 25. 26. When *Abraham* ſent a *faithful Servant* about a weighty affair, that Servant being arriv'd at the place deſigned; he would not ſo much as *Eat* till he had *told his Errand*; and having finiſh'd his buſineſs, he was for *haſtening home* as ſoon as might be, *Gen.* 24. 33, 35. He was not for *loytering and playing by the way*, as many Servants are. Faithful *Jacob* took care of his Maſters affairs, *Night and Day*, tho' he met with great difficulties therein, *Gen.* 31. 38 — 40. *Joſeph* was ſo *diligent and faithful a Servant*, that he was ſoon *betruſted* with the *whole of his Maſters affairs*, Gen 39. 5 — 8. Theſe things are commendable, but when Servants are lazy, idle, fantering, ſlothful; they then break the plain commands of God, they greatly diſhonour him.

3 *Servants are very wicked, when they* Cheat *their Maſters, or hurt them in their Eſtate or Intereſt.* When Servants will take *Money, Victuals, Drink, Cloths*, or any goods, any thing belonging to their Maſters or Miſtreſſes; and will ſell them, give them away, or imploy them in Junkets and Merry meetings, they do very wickedly therein. This is *Theiſt*, this is *Purloyning*, and *not ſhewing all good fidelity*, as they ſhould, *Tit.* 2. 10. Thoſe alſo do very wickedly, who will entertain or incourage Servants in ſuch vile practices.

4 *Servants do very wickedly, when they run away from their Maſters.* When Servants run away from their Maſters or Miſtreſſes, and quit and forſake their Service, this muſt needs be a very great wickedneſs; for it's directly contrary to thoſe commands of God before mention'd. The Apoſtle *Paul* did *ſend home* a run-away-Servant, Scil. *Oneſimus*, as his Epiſtle to *Philemon* ſhows, An *Angel* of God, *ſent home* another ſuch *Run-away Servant*, Scil. *Hagar*, Gen. 16 9 The holy Apoſtles, the holy Angels, thought it wickedneſs for Servants to run from their Maſters or Miſtreſſes. So when upon the *beating of a Drum, Servants* will liſt themſelves *Volunteers*, and quit their Maſters Service, without the knowledge or conſent of their Maſters; therein they do very wickedly. They rebel againſt God's Authority, which requires them to be faithful and obedient to their Maſters. Indeed if Servants are *Impreſs'd*, to go into the War, the caſe is quite different; that power which does Impreſs them is Superior to the power of their Maſters, and they ought to ſubmit to it; but for them of their own accord to liſt *Volunteers*, and quit their Maſters Service, is plain diſobedience to God. God has ſet up Authority and Government in Families, thoſe who throw it off or run from it, rebel againſt him. Ser-

vants are not proper judges, who is fit to go into Publick Service; others are more proper than they, to determine in such a case. Tis not true courage or Publick-Spiritedness, that makes *Servants* (ordinarily) list *Volunteers*; but tis a loose humour, a refractory Spirit, they would be from under the yoke of Family Government. Those Servants who have thus quitted their Masters Service, should be deeply humbled before God for their great Wickedness, they should heartily repent of it. Having thus shewed, that Servants should honour and obey their Masters; and having mention'd a few Inferences there from, we may proceed to say,

4 *Servants should patiently bear, any deserved Chastisements their Masters inflict on them.* When they are justly chastened for a fault, they should bear it patiently, and should reform. Nay if their Masters thro' mistake or passion, sometimes chasten them wrongfully; they should yet strive to bear it as patiently as they can. The Apostle says, 1 Pet 2 19, 20 *For this is thank worthy, if a Person for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if when you are buffeted for your faults, ye shall take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptible with God* If such patience should be shown under *undeserved* punishments, then surely those that are *deserved*, should be born with great patience indeed.

deed. Tis true, if Masters make a trade of being cruel or unreasonable, in inflicting groundless punishments on their Servants; 'tis fit such Servants should be reliev'd and help'd by Civil Authority, and that their Masters should be punish'd by the same.

Once more,

5. *Servants should Pray for God's blessing, on their Masters affairs.* *Abraham's* pious faithful Servant, did so, Gen. 24.12. And obtain'd Success in the business his Master set him about. The example of this *Praying Servant*, is fit to be imitated by all Servants. Thus I have mention'd sundry Duties, arising from the various Relations or Capacities, which Christians very often sustain; would to God these Duties might be duely consider'd and practis'd. Tis commonly said, those are not *really good*, who are not *Relatively good*. If we would be *good Christians*, we should obey *All* the commands of Christ, and do the Duties of those several Capacities or Relations he has set us in: then (according to our Text) *wherein we are called, therein we do abide with God.*

Soli Deo Gloria.

FINIS.

The Contents of this Book.

THe Text opened. Doct. *Christians should indeavour to please and glorifie God, in whatsoever Capacity or Relation they sustain.* The design under the Doctrine, is, to speak of *Relative* duties, particularly in Families; and therefore to speak about, (1) Family Prayer, and then about the duties, (2) of Husband & Wife. (3) of Parents and Children. (4) of Masters and Servants.

1. Family Prayer, is prov'd to be a duty, from (1) the light of Nature. (2) the example of the Godly on Scripture record. (3) Scripture Precepts. (4) the obligation of Family-Rulers, to promote Religion in their Families. (5) The neglect of Family Prayer's exposing Persons to God's displeasure Then follows an *Answer* to those objections. (1) I was not brought up in a Praying Family. (2) I'm asham'd to Pray before others (3) I have not the gift of Prayer, such a variety of words as others have. (4) I'm so hurried with business, I have not time to Pray Use, in these Inferences. (1) Neglect of Family Prayer, is a great Sin (2) Those who have neglected it, should repent and reform. (3) Those are blame-worthy, who tho' they Pray in their Families,

Families, yet 'tis but seldome. (4) Family-Prayer should be perform'd in due season. (5) When Parents put their Children to Service, they should put them into Praying Families.

2. About Husbands and Wives, we may say tis their duty, (1) To cohabit or dwell together. (2) To love one another intirely. (3) To be chast, and faithful to each other. (4) To be helpful to one another. (1) As to outward. (2) Spiritual things. (5) To be patient towards one another. (6) To honour one another. (7) The Husband's government should be gentle, the Wives obedience cheerful. Use, in these Inferences, blame belongs, (1) To Husbands that dont carry it well to their Wives. (2) To Wives that dont carry it well to their Husbands. (3) Husbands and Wives should be humble before God, for short comings in duty to each other. (4) It's a great Sin, to make or maintain a breach, between Husband and Wife. (5) The duties of the Married state should be well consider'd, before Persons enter into it. (6) Parents should act wisely in matching their Children.

3. About Parents and Children we may speak distinctly, and say, that Parents should, (1) Love their Children, and provide for their outward comfort. (2) Bring them up *diligently* in lawful business (3) Teach them good manners. (4) Instruct them in Religion. (5) Govern them well, rebuke and correct them

as there is need. (6) Indeavour to see them well setled in the World. (7) Pray for them. Having shewed the duties of Parents to their Children, here follow *Directions* for the doing those duties, and *Motives* to quicken them; tho' both *Directions* and *Motives* refer chiefly to *Spiritual* things. Parents should bring up their Children Religiously, the *Directions* are, they should Instruct. (1) Every one of them. (2) Teach them *betimes*. (3) Take them to Gods Publick Worship. (4) Teach them the *Catechism*. (5) Strive that their Children may *Understand* the Truths and Duties of Religion. (6) Not be tedious but frequent in teaching them. (7) Keep them from Seducers. (8) Warn them particularly against the Sins they're most prone to. (9) Take occasion from divine Providences, to give them good Counsels. (10) *Command* them to Serve God, & pathetically *expostulate* with them about it. (11) Follow them tho' *grown up*, with good Counsels. (12) Set good Examples before them. To *Move* Parents to bring up their Children Religiously, you may consider, (1) God plainly Commands it. (2) It's absolutely necessary your Children should be Religious. (3) Great will be your guilt, if you dont educate them Religiously. (4) Your Children belong to God. (5) Godly examples should quicken you, piously to educate your Children. (6) The better they're Instructed at home, the more capable they'll be of profiting by the word Preached. (7) It's the best way

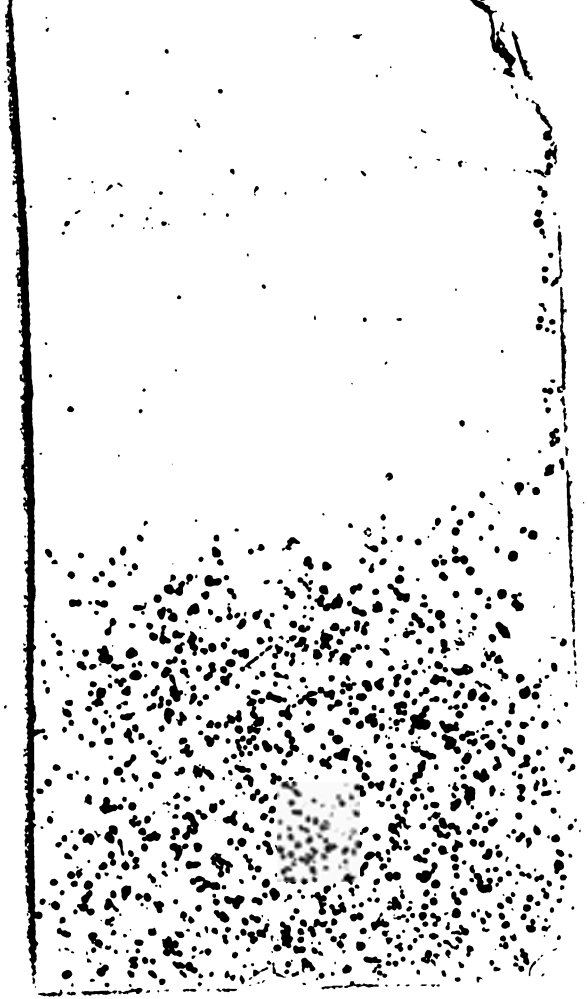
way to propagate Religion. (8) Twill be much for your own benefit, piously to educate your Children; if your indeavours are Succeeded, you'll have, (1) Joy. (2) Outward profit. (3) Honour. However, if you are faithful in doing duty to your Children, then, (4) You'll have Peace when death parts you and them asunder.

About the duty of Children to their Parents, we may say, Children should, (1) Love their Parents. (2) Fear them. (3) Honour them (4) Give diligent heed to their Instructions. (5) Patiently bear their deserved corrections. (6) Obey them. (7) Relieve and maintain them if need requires.

4 As to Masters and Servants, we shall speak, first, of the duties of Masters to their Servants, and say, Masters should, (1) Provide suitably for the bodily comfort of their Servants. (2) Keep them diligently imploy'd. (3) Defend and protect them. (4) Govern them well. (5) Instruct them well. Then, Secondly, As to the duty of Servants, they should, (1) Fear their Masters. (2) Honour them. (3) Be faithful and obedient to them. They should obey, (1) *All* their lawful commands (2) They should obey *Willingly*, and do it, (3) Out of obedience to God. Therefore Servants are very wicked, when (1) They dishonour or disobey their Masters. (2) They are idle in their Service. (3) Run-

away.

away from their Service. (4) Wrong them in their Eſtates. To proceed, Servants ſhould, (4) Patiently bear deſerved Chaſtiſements from their Maſters. (5) Should Pray for God's bleſſing on their Maſters affairs.



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